Commentary on the Pastoral Epistles and Philemon By Oecumenius

1-2 Timothy, Titus, and Philemon

also known as the Pseudo-Oecumenian Catena on the Pastoral Epistles and the Epistle to Philemon

Translated by John Litteral

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GENERAL INTRODUCTION

The commentaries by Oecumenius on the Epistles to 1-2 Timothy, Titus, and Philemon were not written in the same manner as a common Bible commentary, written by one author, who interprets the Scripture passages, using his own thoughts and creativity throughout the body of work. But this commentary is a compilation of comments on each passage of Scripture that was gleaned from multiple Bible commentators and Early Church writers. This technique of taking excerpts from other writers and compiling them together to form a running commentary on Scripture was an exegetical style called Catena, which became a practice in Early Christianity for creating a study tool for clergy and students of the Scriptures.

As for the authorship of this catena, or to speak more precisely, the "compiler" of this catena, for centuries has been credited to Oecumenius, the Greek bishop of Tricca. For a long time it was believed that Oecumenius wrote his Bible commentaries around 990AD, but when his lost commentary on the book of Revelation, which Franz Diekamp rediscovered in 1901, and H. C. Hoskier published in 1928, the date of the Revelation manuscript pointed towards an earlier date, around the 6th century, making him a contemporary of Andrew of Caesarea. Andrew also wrote a commentary on the book of Revelation in the 6th century and somewhat in opposition to the commentary on Revelation by Oecumenius. H.C. Hoskier, who published the first critical edition of the commentary on Revelation by Oecumenius, understood Oecumenius to be the same author of the commentary on Revelation and all of the other NT commentaries, saying…

> It is, therefore, not inappropriate to bring to public attention the text and commentary of OECUMENIUS, who flourished in the sixth and seventh centuries, and whose commentary on the Apocalypse has been missing for a long period, although some of his commentaries on other New Testament books have come

> down to us. Attributed generally to the tenth century, the document which we now publish itself gives us the correct date (preceding Andrew [of Caesarea] 563-614 A.D. and Arethas 860-939 A.D.), and we can now place Oecumenius, Greek Bishop of Tricca, towards the beginning of the seventh century.[1]

Naturally, this led some scholars to place the date of the other commentaries by Oecumenius to the 6th century. Many scholars today do not accept that the Oecumenius who wrote the commentary on Revelation to be the same author of the commentaries on Acts, Paul's Epistles, and the Catholic Epistles. For nearly a century now, there has been a renewed interest in Greek catenae, and effort has been taking place where scholars are in the works of producing critical texts of what they term the Pseudo-Oecumenian catena, which means that they believe that these commentaries have been falsely attributed to Oecumenius. I personally hold to the traditional view that the author of the commentary on Revelation to be the same author who wrote the other commentaries. But I do want to say that I am in no way dogmatic and I am completely open to the view held by modern scholars that the catena was perhaps falsely attributed to Oecumenius. I will explain my reasons below why I hold this position, and I will provide some excerpts from both points of view and then let you the reader come to their own conclusions.

In this catena on the Pastoral Epistles and the Epistle to Philemon there are excerpts from some of the Early Church Fathers that Oecumenius gleaned from. Not all excerpts have the names given from whom the sources are from. For those excerpts which have been named throughout the catena or partially quoted or referenced, Gregory of Nyssa (335-395A.D.), John Chrysostom (died around 407A.D.), Theodoret of Cyrus (393-457A.D.), Cyril of Alexandria (died around 444A.D.), Photius of Constantinople (810-891A.D.), and Oecumenius (6th century) himself have been specifically quoted and labelled as excerpts. There are undoubtedly more excerpts that are not identified, but I limited the

amount of time that I spent to locate all the sources, though I truly wish that I had the time to identify as many of the excerpts as I could. Oecumenius relied heavily upon the homilies by John Chrysostom (died around 407A.D.) throughout the entire catena, but his name is only given two times as a source [once in 1 Tim. once in 2 Tim.]. Oecumenius took the interpretations from Chrysostom as the primary source but repackaged it, oftentimes in a more concise manner. Oecumenius did that same technique with some other sources as well, which makes it a bit challenging to locate the sources from where the original thoughts came from. The excerpts from Photius of Constantinople were a later stage of manuscript development and are found in three places throughout the catena (once in 1 Tim. once in 2 Tim. and once in Philemon), but those excerpts were added later by copyists, oftentimes as outer marginal notes, but then were later grafted into the main text by later editors. Photius was the Ecumenical Patriarch of Constantinople from 858 to 867 and from 877 to 886, which means that he came much later than Oecumenius of the 6th century.

My Translation

This translation of the Pastoral Epistles and the Epistle to Philemon was translated from volume 119 of the Patrologia Graeca printed edition of 1864. I have recently translated the commentaries on the Catholic Epistles by Oecumenius, and they are published and available in print and electronic versions[2]. That translation of the commentaries on the Catholic Epistles was also translated directly from volume 119 of the Patrologia Graeca printed edition of 1864. The translation of the commentary on Hebrews by Oecumenius that I have recently published was a mix of Greek sources that I consulted, that being the Patrologia Graeca of 1864 and an earlier Greek version that was published in 1844 by Theoclitus Pharmakides[3].

I also used the Pauline commentaries from the Greek Church, Collected and edited from catena manuscripts, by Dr. Karl Staab[4], published in 1933. This edition was very helpful for me to locate many excerpts from the text that were not identified who the sources were, nor given any indication of where the excerpts began or ended.

Oecumenius vs Pseudo-Oecumenius

As mentioned above, I am not dogmatic about whether the original compiler of the catena on Paul's Epistles, Acts, and the Catholic Epistles is the same author of the 6th century commentary on Revelation, but I do favor that it is the same Oecumenius who authored both. As an author of over twenty published books, I can relate to writing in two different styles, one as a complier, and also as an author based upon my own thoughts and creativity. I have also seen different styles of writings among many authors of the Early Church. I have not only seen different styles of writings from a single author, but I have also seen different manuscripts of the same writing from the same author have significant differences between them. That is one reason why textual critics are motivated to develop critical texts based upon the best manuscripts that are available in order to have a reliable standardized text. I have encountered this "dilemma" in my own translation projects in the past, especially with the English translation of the Glossa Ordinaria on the book of Revelation and the Questions on the Old and New Testaments by Ambrosiaster. As the editor of the translation of the Glossa Ordinaria on the book of Revelation, I chose to use a 12th century Gloss manuscript as well as a 13th century manuscript, and then a 15th century version of the Gloss. Instead of trying to create a critical text, I decided to adopt glosses that I knew were not from the original glossator because they added value to the commentary as an exegetical tool for the

readers. I had the same motivation when I translated the Questions on the Old and New Testaments by Ambrosiaster. There were two versions of the work by Ambrosiaster, one was a shorter version and another a longer version. I translated both for the same reason, and that is for the value of the commentary. And for this translation of the Catena on the Pastoral Epistles and Philemon by Oecumenius, there are excerpts that I know that are not original to the author but the content that has been carefully modified in over time. The Photius excerpts are an obvious addition by editors and copyists, but they add value to the commentary as a tool for exegetical purposes.

For those who reject the Oecumenian authorship, they provide legitimate arguments, but I am still not convinced even after examining all the arguments. The primary argument is that the name "Oecumenius" has been prefixed to some of the excerpts, as if an anonymous author or a later copyist added excerpts from an Oecumenius scholia. Since the catena has excerpts from Oecumenius, then the original author would not be Oecumenius. This is the argument that Karl Staab makes…

> One only needs to examine the commentaries of Paul of more recent and newest times and one will repeatedly find Oecumenius cited as a key witness of Greek Pauline exegesis. But research based on the earliest manuscript sources increasingly destroys his fame. In the introductory volume I believe I have provided the definitive proof that this great compilation of all the Pauline epistles does not belong to our Oecumenius, that it contains only a number of scholia from his hand.[4]

That does make logical sense, but I find the argument in the introductory material of the Patrologia Graeca to be quite satisfying to me, saying…

> Moreover, although in the earlier books no one has prefixed his name, as is the custom among the Greeks, never publishing under his own name what he has not elaborated by his own effort, but rather collecting certain patches from various sources: yet from

> evident conjectures we gather that Oecumenius is partly the author of these, partly the collector who, however, sometimes, when he presents his opinion after others, has also added his own name, lest anyone attribute it to others, which he himself did not consider worthy to be compared with their opinions.[5]

I can totally relate to that myself. Years ago I was creating a catena, that I called *The Aquinas Study Bible*, for my website[6] where I would provide the Scripture text followed by excerpts from the Church Fathers as well as some of the Scholastic theologians, and there were some places where I would add my own comments and I would prefix my own name to the excerpt so that people knew what was coming from me, and not by Patristic writers who I considered far superior to myself.

The commentaries by Oecumenius on Acts, Paul's Epistles, and the Catholic Epistles gained a lot of favor throughout the centuries and were consulted by many great theologians throughout the centuries, but his commentary on the book of Revelation, even though his was the very first Greek commentary on Revelation, did not have the same fame because the church of the East were very slow to accept Revelation as canonical, and it was overshadowed by the commentary on Revelation by Andrew of Caesarea, and it was considered lost until it was rediscovered in 1901. As for me, I place great value upon all of his commentaries because he does an excellent job providing clear and well balanced interpretations of the Scriptures, which has been my main motivation for taking on the work of translating his commentaries into English so that more people can read and benefit from his commentaries on Scripture the way I have over the years. Lord willing, I will continue this labor of love by translating as many of his Bible commentaries as I can.

Acknowledgements

I want to give a special thank you to Darren Weeks, who has spent many hours proofreading my translation and giving me encouragement and sharing many links to very helpful content concerning this project, as well as other projects that I have done in the past.

Translator notes for the introduction

1. The complete commentary of Oecumenius on the Apocalypse : now printed for the first time from manuscripts at Messina, Rome, Salonika, and Athos, Ann Arbor : University of Michigan, Hoskier, H. C. (Herman Charles), 1864-1938, editor. Page 4

2. The electronic versions are on Kindle from Amazon, and Archive.org.

3. Theoclitus Pharmakides, With footnotes of ancients, published by Theoclitus Pharmakides. In Athens, from the printing house of Nikolas Angelidis on Hermous Street near Kapnikarea 1844

4. Pauluskommentare aus der griechischen Kirche. Aus Katenenhandschriiten gesammelt und herausgegeben. Von Dr. Karl Staab. 1933.

5. Patrologia Graeca (Patrologiae Cursus Completus. Series Graeca) 118. Oecumenius v.1: Commentary on Acts, Commentary on Paul's letters, Commentary on the Catholic letters. Pages 16-17

6. The website was called Patristic Bible Commentary, which was a Google site, that was deleted by Google a few years ago. Sadly that website is no longer available but there is a lot of the commentary preserved by Catena Bible, who has a website and https://catenabible.com/mt/1 and an app.

COMMENTARY ON 1 TIMOTHY
BY OECUMENIUS

HYPOTHESIS ON THE FIRST EPISTLE TO TIMOTHY

Paul sends this letter from Laodicea; the motive of the letter is this: in Ephesus, some who were Judaizing attempted to teach different doctrines and deceive the more sincere ones under the pretext of the law. Having learned this, the apostle urges Timothy to remain there to correct them, and he writes the letter. First of all, he reminds Timothy, knowing the faith in Christ, teaching him about the law, to prevent those who speak contrary to the correct doctrine and to rebuke them. For he himself also handed over Hymenaeus and Alexander to Satan so that they might be disciplined and not blaspheme, who had shipwrecked concerning the faith, to Satan so that they might be disciplined and not blaspheme. Having reminded Timothy of these things, Paul then ordains apostolic rules for him. First, concerning prayer, how, where, and for whom one ought to pray. Second, concerning the silence of women in the church, and that they should rather learn, and not teach. Third, concerning bishops, elders, and deacons, how and what kind those appointed ought to be. Fourth, concerning the widows in the church, from what age they should be counted, what kind they ought to be, and how they ought to be cared for. Fifth, concerning the moderation of the younger ones, and to marry rather, and not to live shamefully. Sixth, concerning commanding the rich not to be arrogant, nor to put their hope in wealth. Having arranged these matters, Paul is encouraged to teach them; and to not drink water[1], but to pay attention to himself and to the teaching, knowing that there will be times when some

will depart from the faith. Having taught that foods are clean, and having commanded him to avoid quarrelsome disputes, as they are profane, on account of which some, boasting, have broken the faith; and finally, the manner in which one must rule and order, he completes the letter.

THEODORET

Although Paul had other disciples as well, such as Silas, Luke, and others, why does he write only to Timothy and Titus by name?[2] And we might say that he had already entrusted these churches to their leadership but still kept the others with him. Paul writes to Timothy about what is proper for a teacher.

Translator notes for introduction.

1. “to not drink water.” This is concerning 1 Timothy 5:23 where Paul tells Timothy to not drink just water for his stomach, but to drink some wine for it.

2. The reason why Paul does not mention Philemon here is because technically the epistle to Philemon is not a Pastoral Epistle, but rather a letter to an individual.

The First Epistle to Timothy by the Apostle Paul

CHAPTER 1

1 Timothy 1:1-2 ***Paul, an apostle of Jesus Christ by the command of God our Savior, and of the Lord Jesus Christ, our hope, To Timothy, a genuine child in the faith: Grace, mercy, and peace from God our Father and Christ Jesus our Lord.***

Paul still shows modesty now at the beginning when he says, I did not come on my own initiative, but was commissioned by God. But where was he commissioned? In the Acts of the Apostles, where the Spirit says, "Set apart for me Saul and Barnabas," (Acts 13:2) and there the Lord says to him, "I am sending you far to the Gentiles." (Acts 22:21) But whatever the Son or the Spirit commanded, he says the Father commanded these things. For it is the will of the Holy Trinity.

and of the Lord Jesus Christ, our hope. The apostles say that we suffer much, but we have God as *our Savior*, and Christ as the Savior of our hope. For the term "Savior" is to be understood commonly. For He Himself provides, they say, the hope that we will be saved.

a genuine child. Wow! The faith that Timothy demonstrated, that even through it he became a genuine child of Paul! For nothing changed according to the faith.

Grace, mercy. Here mercy is prayed for, not as usual, showing both the desire towards it, and that teachers need more mercy.

<u>1 Timothy 1:3-4</u> ***As I urged you, stay in Ephesus when you go to Macedonia, so that you may command certain people not to teach false doctrines, nor to pay attention to myths and endless genealogies, who provide questions rather than the household of God, which is by faith.***

See the words of the petitioner and teacher: *stay in Ephesus*. (For Paul's Epistle was rather not sufficient to correct these.) Here, however, he was appointed bishop by laying on of hands.

So that you may command certain people. Paul did not say, "Please," but, as to the corrupt, he says, "command with severity."

not to teach false doctrines. There were some false apostles from the Jews again leading people to the law, and teaching other counterfeit doctrines.

nor to pay attention to myths. Paul calls myths the fictional doctrines. For the one who speaks these things teaches a different doctrine.

and endless genealogies. For they counted the forefathers and ancestors, like the Jews around the divine Abraham, adorning themselves with them, and doing nothing good themselves. But the term "*endless*," means those who have no useful end, either those who speak or those who listen.

who provide inquiries. If inquiries is in condemnation, how does Christ say, "Seek and you will find," (Matt. 7:7) and, "Do you seek the Scriptures?" (Jn. 5:39) because seeking is of the means. For it is sometimes good to seek, as in, "Seek first the kingdom of heaven." (Matt. 6:33) It is even evil to seek, as the philosophers do, the heavenly and the essence of God. Therefore, here you will seek, he says, the foolish things, the combative ones.

<u>1 Timothy 1:5-7</u> ***The goal of the command is love from a pure heart and of a good conscience and sincere faith; from which some, having missed the mark, have turned aside to empty talk, desiring to be teachers of the law, not understanding either what they say or the matters about which they make confident claims.***

For since this was the case, the practice of teaching others also ceased. How so? Because from not loving, envy entered some against the teachers due to their desire to be teachers themselves. Therefore, the practice of teaching others ceased.

For he says, *from a pure heart*. For it is also possible to love from an impure heart, like the friendships of thieves toward thieves. *From a pure heart*, as well as perfect love, he says, you yourself command. Indeed, those things which are the chief parts of speeches, are repeated at the beginning and at the end by those who give commands, because these are easier to remember.

and of a good conscience. I do not seek, Paul said, that which is extended merely to words, which can also be in hypocrisy, but that which proceeds from the heart, and is pure in that way: which comes from conscience and from the thought that arises from it, which alone has no hypocrisy. For who would be the one to deceive himself, or try to conceal it?

from which. Being, of the things spoken, of the household of God in faith, and of sincere love.

having missed the mark. For it requires skill, so as not to fall outside the aim of the truth.

to empty talk. What he said above: To inquiries and genealogies, now he says, to empty talk.

desiring to be teachers of the law. Another excuse for failure. For not only, he says, does hostility lead to this, but also ambition for honor, which itself arises from hatred and envy.

not understanding either what they say. He wants to show that they truly came from love of power to wanting to be teachers. For neither do they know the law, nor about the things about which they make confident claims. For if they had known the law, they would have believed in Christ, which is also said elsewhere. “Tell me, you who want to be under the law, do you not hear the law?” (Gal. 4:21) For if they had known the law, they would certainly have believed that it leads to Christ.

> **<u>1 Timothy 1:8-11</u>** ***And we know that the law is good if one uses it lawfully, understanding this, that the law is not laid down for the righteous but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for sexually immoral persons, for men who practice homosexuality, for enslavers, for liars, for perjurers, and if there is any other thing contrary to sound doctrine, according to the Gospel of the glory of the blessed God, which was committed to me.***

that the law is good. If it's anything other than this [*that is, using it lawfully*], it's not good. But who is the one who lawfully uses it? The one who is sent to faith through it. For the law does not have the power to justify, but it leads to Christ who is able to justify. For the one who fulfills it, not the one who interprets it, lawfully uses it.

understanding this. And Paul says that the one who knows has used the law legitimately, knowing that he does not need it for

living rightly. But who is this? The one who lives morally through virtue, and not through fear of the law.

for the lawless and disobedient. This is also said elsewhere; "The law was added because of transgressions." (Gal. 3:19) So for the righteous and not transgressing, there will be no law, but for those who do not have virtue from themselves, but are in need of the threat of the law. And then he specifies them, hinting that the Jews possess these things.

to the ungodly and sinners. For those who continuously worship idols, those who sacrifice their children to demons, those who stone Moses (Num. 14:10), and Jews who are defiled by civil murders, would they not be all these things?

and if there is any other thing contrary to sound doctrine. For all these are passions of a corrupted soul. But such a soul acts contrary to sound and good teaching.

according to the Gospel of glory. But what is sound doctrine? It is that which is according to the Gospel of God. That Gospel is called the *Gospel of glory*, because through it Christ, who chose the cross, is most glorified.

Concerning Paul's own calling to be an evangelist, by grace of God, from being a persecutor.

<u>1 Timothy 1:12-14</u> ***And I am grateful to Christ Jesus our Lord, who has strengthened me, because He considered me faithful, appointing me to minister, though I was formerly a blasphemer and a persecutor and a violent man; but I was shown mercy because I acted ignorantly in unbelief. And the grace of our Lord overflowed exceedingly with faith and love which are in Christ Jesus.***

Since Paul said, "which was committed to me," (1 Tim. 1:11) so that he might not seem to boast, he attributes everything to God, and he says, "I have grace because He has given me this power," for the Gospel to be entirely believed.

who has strengthened me." For Paul says, I have been given a great burden, and I am in need of much strength from God.

because He considered me faithful. Then Paul shows that something has also been brought in from us. For God is not indiscriminately selective of some. For the matter would have been disapproved. And he says; "*because He considered me faithful*." But how could God consider one who is not worthy of faith to be faithful? He is faithful, who does not take any of God's things to himself, but also commits his own things to God.

to minister. That is, of the Gospel. He says "minster" because it means to preach. The proof that I considered myself trustworthy is that the ministry of the Gospel was entrusted to me.

though I was formerly a blasphemer. See how Paul increases the mercy of God, remembering his former life, and showing whom he chose to have mercy on.

And a persecutor. For Paul would say: Not only was I uttering blasphemies, but also by persecuting others, I compelled them to speak blasphemies.

but I was shown mercy. Paul shows himself worthy of punishment, for mercy is shown in these cases.

because I acted ignorantly. If Paul did it ignorantly, he was shown mercy; why then were not the Jews also shown mercy? And we say, first of all, that they do not want it. For those who approached Christ were shown mercy. But why did not all see the vision as Paul did? For if so, all would have approached. Because Paul persecuted out of ignorance, but those others did so knowingly.

Heard the evangelist saying that many of the Pharisees and Jews believed, but they did not confess it; “For they loved the glory of men more than the glory of God.” (Jn. 12:43) And again Jesus said to them; "How can you believe, who receive glory from one another?" (Jn. 5:44) And again: "This they said, his parents said, because of the Jews, so that they themselves would not be put out of the synagogue." (Jn. 9:22) And the Jews themselves were saying, "Do you see that we are not benefiting at all? Behold, the whole world is going after him." (Jn. 12:19) Did you see them sinning in knowledge, for the sake of ambition? At that time Paul was perhaps at the feet of Gamaliel, not associating with the crowd, and after that, seeing the faith of Christ increasing, he was zealous with the zeal of God, though not in full knowledge.

in unbelief. From the law, Paul read about Christ. Therefore, since he did not immediately believe in Christ, he calls the matter concern, born from unbelief.

the grace of our Lord overflowed exceedingly. For not only, he says, did He leave unpunished one deserving of punishment, but He also justified him, and made him a son, and a friend, and an heir.

with faith and love. Moreover, it abounded with my faith and love, and both came to me through Christ himself.

For he says "*in Christ Jesus*." And Paul spoke of faith and love, that it is one thing to believe, but not to do the things of those who love Christ. However, he showed that it is necessary for us to bear something as well.

1 Timothy 1:15-17 ***The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But for that very reason I was shown mercy, so that in me, the***

foremost, Jesus Christ might display his unlimited patience as an example to those who would believe in him and receive eternal life. To the King of the ages, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

The saying is trustworthy, that is, the spoken word is true. "You will know from me," Paul says. "*of whom I am the foremost*." And yet elsewhere he says, "According to the righteousness which is in the law made blameless." (Philip. 3:6)

How then does Paul call himself sinful and the *foremost of sinners*? And we say that righteousness from the law, when compared with that from faith, is not only not righteousness, but also the first sin. "For all have sinned and fall short of the glory of God." (Rom. 3:23) In this comparison, it has also been used elsewhere, where it says: "For even that which has been glorified has not been glorified in this part, because of the surpassing glory." (2 Cor. 3:10)

But for that very reason I was shown mercy. See what humble thing Paul said. He says, "Since I, the most sinful of all, have been saved, there is no longer need to doubt about salvation." For he wants to show that he was not saved as one worthy of salvation, but in order not to cause others to despair of their salvation.

unlimited patience. Oh, the humility of Paul! For every kind of evil, he says, I was in need of unlimited patience, not a part of it, as those who have sinned only in part.

as an example. For encouragement, for demonstration.

to receive eternal life. For the faith that is in Christ is for eternal life.

To the King of the ages. These things concerning the holy accepted Trinity. For such titles are common to the Father and the Son and

the Holy Spirit. For these are found elsewhere concerning the Son, elsewhere concerning the Spirit, but now concerning the Father.

to the only wise God. Having reasoned about Christ's love, Paul also remembers the Father and sends up praise to himself, so that no one might think the Father is a sharer in the love toward us. For on account of the love toward us, the holy Trinity must be glorified, since the love is common.

Instruction concerning faithful and honorable service, which is without risk.

1 Timothy 1:18-20 ***I entrust this command to you, Timothy, my child, according to the prophecies previously made about you, so that by them you may wage the good warfare, holding faith and a good conscience, which some having rejected, have suffered shipwreck concerning the faith; among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may be taught not to blaspheme.***

this command. It means careful observation.

I entrust. As to a child, Paul says, I command, not according to any authority applying to masters.

according to the prophecies previously. For the sake of emphasis it is placed there. However, the order is this: As soldiers next to those prophecies which have gone before concerning you, that is, as suitable soldiers, responding to the prophecies which were about you. For according to the revelation of the Spirit, Timothy was chosen by Paul as a disciple, and was circumcised, and was ordained a bishop.

them you may wage the good warfare. As a soldier of Christ fighting with spiritual weapons in every way against spiritual enemies.

by them. Namely, by the prophecies: for they have chosen you. Therefore, because of which you were received and by whom you were chosen, serve in them and through them, that is, through the Spirit Himself through whom the prophecies exist.

the good warfare. For there is also a bad warfare, concerning which it is said: "Just as you have presented your members as weapons for sin and impurity." (Rom. 6:13)

holding faith. For one must be a teacher of oneself before being a teacher to others. And *faith*, he says, is about doctrines, while *conscience* is about conduct.

which some having rejected. Of these, Paul says, conscience is about living rightly. For when someone lives without consideration it also shipwrecks their faith. In order not to be tormented by the fear of what is to come, they strive to persuade their own soul that all things concerning us, both about resurrection and judgment, are false.

whom I have handed over to Satan that they may be taught. Since Satan does not instruct himself, how can he bring good teaching to others? And we say, just as executioners, full of countless evils, train others to be prudent, so also does Satan. For when a person is handed over to Satan, it is by the exclusion from communion. Then the demon, having taken the person stripped of God's help, disciplines him. And this is done for his correction. But why do they hand over to Satan, and he himself does not discipline? So that it may be shown that even Satan is able to coerce, and so that, along with punishment, they are also insulted, with Satan being the avenger. For the apostles punished the unbelievers for their own sake, as Paul himself did to Bar-Jesus and Elymas (Acts 13),

and Peter to Ananias (Acts 5); to show that they were able. But those who learned from these things, yet turned away, they handed over to Satan.

not to blaspheme. For these, by subjecting faith to human reasoning, have gone astray and blaspheme, as now the Nestorians suffer, and the other heresies.

CHAPTER 2

On prayer, that it is above all, that it is everywhere, without wickedness, without disturbance, reverently.

1 Timothy 2:1-4 ***First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be made for all people; for kings and all who are in high positions, that we may lead a peaceful and quiet life in all godliness and dignity. For this is good and acceptable in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.***

In daily worship, this would be before the remembrance of others, he says. *To make petitions*. A *petition* is a plea offered for deliverance from troubles. *Prayer* is a request for good things. *Intercession* is an accusation against wrongdoers.

thanksgivings, for it is necessary to give thanks for the good things that happen to one another.

be made for all people. Since the bishop is a common father, he ought to pray for all people, both the faithful and the unbelievers, friends and enemies, those who slander and those who afflict.

for kings. Then, so that the matter might not appear to be flattery, first saying, *be made for all people*; thus he declared, "*for kings and all who are in high positions*."

that we may lead a peaceful and quiet life. Let no Christian be disturbed in any way; therefore, during the time of the mysteries, let him remember that the king, since he is often unfaithful, shows that our profit is their salvation. But how is their salvation our profit? How? For if they are preserved and conduct themselves excellently in wars against enemies, we live quietly and peacefully with no one disturbing us. It would indeed be absurd if they were to be exhausted for the common safety, but we do not even bring together that which is in us as help (I mean prayer) for them.

in all godliness. There are three kinds of wars: one is against the Barbarians; one is against those of the same race; the third, which the soul wages against the body, which is the hardest of all. For the war against the Barbarians brings only death or slavery. The war against those of the same race, I have learned to avoid through gentleness. "Instead of loving me," he says, "they attacked me, but I prayed." (Ps. 109:4) And, "I was peaceful among those who hate peace". (Ps. 120:6) But the one within ourselves is difficult to accomplish, and it brings harm to the soul. Therefore, he wishes to pray for the kings, so that they may both conquer and endure, knowing that the peace from the Barbarians greatly contributes to the peace within ourselves. For if one must be at leisure and know God, then freedom and harmony are necessary for the knowledge of God and kindness. How then could those engaged in wars with the Barbarians be at rest? For it is noble and undeniable to pray for all people, both Greeks and others, so that they may turn back.

who desires all people to be saved. He says, if He Himself desires all to be saved, the Lord who also saves, who then needs my prayers? Yes. For you draw them and those to love, and you show affection. "Imitate," He says, "the purpose of God." (Eph. 5:1) For He Himself desires all people to be saved, and you pray for all people above all.

and to come to the knowledge of the truth. Paul said, "To the knowledge of the truth." Then he explains what the truth in doctrines is. If therefore God wills, he says, why does what He wills not happen? It does not happen because they do not want it. For God does nothing by compulsion.

> **<u>1 Timothy 2:5-7</u>** ***For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony given at the proper time; for this I was appointed a preacher and an apostle (I am telling the truth in Christ, I am not lying), a teacher of the Gentiles in faith and truth.***

For there is one God, and one mediator. Note that he did not say, Two, but, One and one, thus avoiding the multiplication of gods. Since the one who was to mediate was absent, to partake of both so that He could also mediate, the Son of God, the eternal[2] Logos [ὁ προαιώνιος Λόγος], having become incarnate, came forth, existing from two natures, namely from divinity and humanity, and is understood and worshiped in one person after the union.[1] For if the Only Begotten had appeared to us in bare divinity, creation would not have shown Him, where the sons of Israel were not able to see the face of Moses. But the phrase "One God" is not placed in opposition to the Son or the Spirit—far from it!—but against those who are not, called gods. It is asked why the Spirit is not mentioned. Because the discussion was about the Greeks. For concerning them is the phrase, "and to come to the knowledge of the truth." (1 Tim. 2:4) Among them there was polytheism, and he carefully guarded the economy of remembering the "Spirit," lest somehow he introduce the appearance of polytheism. Since he converses there with the faithful, he continually remembers Him, often even alone, not bringing to mind the Father and the Son.

the man Christ Jesus. As He was man, so He was also God, indivisibly, inseparably.[3]

who gave himself as a ransom for all, and of the Greeks. Therefore, he died for all, but you do not endure to pray? Note then the phrase, "who gave himself." For this is against the Arians, who say that he was delivered up unwillingly. But what is the price of redemption? Nature was unwilling to perish, but Jesus gave Himself for it.

the testimony. That is, through the testimony the Son became a ransom. The interpreter now says this means that the testimony is called a ransom, that is, the passion. For He came to bear witness to the truth. He testified by what He did, that He Himself is Christ, the Son of God, even to death. For He also revealed the Father, and introduced the true doctrine and the true and angelic life, *given at the proper time*, He says. That is, when people were suitably disposed toward faith. Thus Clement of Alexandria in the seventh "Hypotyposes."

at the proper time. Through the testimony, he gave himself, he says, *as a ransom*. Through the testimony, that is, through the passion (for in it he bears witness to the goodness of the Father that he gave both himself and the Son. But they did not cease their hostility toward him, but even crucified the Son. And that he wishes to fulfill the promises to them, but they do not want it), *in proper time*, he says, having been prefigured and predestined by the holy and blessed Trinity.

for this I was appointed. To which I was appointed as a testimony and a passion, and I was set apart as a preacher, so that I might make the cross revealed everywhere. And since he was about to say, "*teacher of the Gentiles*," it seemed unbelievable if the idolaters were called, he proclaimed beforehand: "I speak the truth, I do not lie." (Rom. 9:1)

teacher of the Gentiles. Since there is also the practice of proclaiming hastily, he called himself Teacher. For I did not only proclaim, but also, remaining, I taught. This, however, shows God's zeal concerning the Gentiles.

in faith and truth. Since he said, "*in faith*," so that no one might think that it is deceit, he adds, "*in truth*." I do not preach with persuasive words or with linguistic twists, but in faith. For this shows the power of the preaching.

> **1 Timothy 2:8-10** ***Therefore I want the men to pray everywhere, lifting up holy hands without anger or disputing. Likewise, I want the women to adorn themselves in respectable clothing, with modesty and self-control, not with braided hair, or gold, or pearls, or costly clothing, but, as be appropriate women who profess godliness, with good works.***

How then did Christ forbid praying openly? "For He says, 'Go into your room.'" (Matt. 6:6) Christ did not forbid praying in every place, but He said this to turn away from praying for show; just as in "Let not your left hand know what your right hand is doing," (Matt. 6:3) He does not speak about hands, but about doing good deeds without empty glory and not for display. It is not the place that makes the difference, but everywhere He cared that we do not show off. Furthermore, the Apostle also makes this clear: Just as it was not permitted for the Jews to offer sacrifices outside the temple, so it is also with us to pray. For He says that every place is suitable for us, only if we *lift up holy hands*, that is, hands cleansed from impure grasping, greed, and murder, purified through almsgiving.

without anger. Without bitterness, without cursing anyone. For true anger is not even wishing harm to befall one's brother.

or disputing. So will God hear me? Or do I pray simply and in vain? For one must be convinced that God will listen, if we ask Him for things dear to Him while being pure.

Likewise, I want the women. That is, I wish for them to raise their hands in holiness without anger or argument. Women require more than anything else to be adorned modestly.

But the phrase, *respectable clothing*, clearly means to be covered on all sides; he says it properly, not excessively, so as to please those who see it.

with modesty and self-control. Therefore, do not imitate those who are loved with a lustful desire, who look shamelessly and in the manner of high-class prostitutes.

not with braided hair. For you have not come to a theater, Paul says. You have come to weep for your sins. Luxury is not the attire of one in prayer, nor is your worldly arrogance fitting for one mourning their sins. But if these things, which only display wealth, are prohibited: much more so the curious and perverse things such as the staining of the cheeks, painted eyes, renown walk, a broken voice, a wondering and curious eye, the raising of a prostitute's garment, a more elaborate belt, ripped shoes. For all these things, in other words, say, "*in respectable clothing*," he cast out.

That teachers ought to be men, and not women, because of nature and the affection that arises from error.

<u>1 Timothy 2:11-15</u> ***Let a woman learn in silence with all submissiveness. I do not permit a woman to teach or to exercise authority over a man, but to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman being deceived fell into transgression. Yet she will be saved through childbearing,***

if they continue in faith and love and holiness with self-control. This is a trustworthy saying.

Not only does he require women to be modest, but also silent and submissive; for through silence, they signify submission.

I do not permit a woman to teach. He removed every opportunity for a woman to speak. For since he commanded them to be silent, so that they would not speak under the grounds of a reasonable excuse for teaching, he says, "Nor let them teach," not only human things but also spiritual ones. And he forbade teaching in the assembly. For he did not entirely remove teaching from them; for he allows them to teach their own children for a time, as he says later on.

or to exercise authority over a man. For to teach is indeed to assume authority over a man.

For Adam was formed first. Since Adam was formed first, the woman should not have authority over the man, but should be in submission to him.

Adam was not deceived. As to the comparison with the deceit with which the woman was deceived, the behavior of Adam is neither deceit nor trickery. For it is much more reasonable to be deceived by the serpent than to accept the fruit from the woman and eat it. Therefore, in his defense, Paul says that he was not deceived, but that "The woman whom you gave to be my helper, she gave to me and I ate." (Gen. 3:12) Calmly showing that Adam did not even err after listening to his helper. "He was not deceived." Note that what precedes is to be understood as implied.

In another way also. How was Adam not deceived? Because neither does Scripture say this, but the woman indeed: "The serpent deceived me." (Gen. 3:13) But Adam does not say; "The woman deceived me," but, "She gave me." She gave to me: For it is not the same to be persuaded by a fellow and companion, and

to be persuaded by a beast, slave, and one who is subordinated. Therefore, that was the deception. But neither did Adam see the tree that it was beautiful to eat, but the woman.

but the woman being deceived. And Paul brings this forward to prevent a woman from teaching. For once a woman has taught, Paul says, she overturns everything and makes the man subject to disobedience: for she was the author herself and advised him to eat. Therefore, he does not say: Eve was deceived; but the woman was deceived, indicating a nature that is easily deceived.

but the woman being deceived fell into transgression. Not only Eve became accountable to transgression, but also the whole sisterhood of women. For as in Adam we all die, so in Eve all have sinned.

Yet she will be saved through childbearing. Not only Eve, but every woman. And by "*childbearing*," it is meant not only to bear children, but also to lead them according to God. What then shall one say, that virgins and barren women, and those without children and widows, are lost? Away with that though! For it does not say that they will not be saved by their own virtue; but that childbearing will also be a means of salvation for them, that is, the acknowledged means of being saved by their own virtue.

if they continue in faith. If Christians have nurtured and remained virtuous. What then if she herself is evil, but nurtures well? It certainly cannot happen that what is bad trains well; yet if it does happen, there will be a reward. But what if being good she nurtures evil? She will die because of the evil of the children. And the priest Eli is witness. (1 Sam. 2-4)

This is a trustworthy saying. Because the fathers, Paul says, will be able to share in the virtue of the children.

Translator notes for 1 Timothy chapter 2.

1. "*Since the one who was to mediate was absent, to partake of both so that He could also mediate, the Son of God, the eternal Logos, having become incarnate, came forth, existing from two natures, namely from divinity and humanity, and is understood and worshiped in one person after the union*." The preceding text is a theological statement consistent with the doctrines of the early Christian Church, particularly as defined by the Council of Chalcedon (451 AD).

2. "eternal" προαιώνιος literally means "before the ages" or "before the creation of the world."

3. indivisibly, inseparably [ἀδιαιρέτως, ἀσυγχύτως] The Chalcedonian Definition, in 451AD at the Council of Chalcedon, was largely based on the 433 Formula of Reunion, with some additions from Cyril's letters. It attempted to define the *via media* between the opposite heresies of Eutyches and Nestorius. For example, it used the phrase "unconfusedly, unchangeably, indivisibly, inseparably" (Greek: **ἀσυγχύτως**, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως); the first two words were directed at Eutyches, and the second two at Nestorius.

CHAPTER 3

On the Virtue of Bishops.

<u>1 Timothy 3:1-4</u> ***If anyone aspires to the office of bishop, he desires a noble task. Therefore, a bishop must be blameless, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach; not a drunkard, not violent, not greedy for gain, but gentle, not quarrelsome, not a lover of money; one who manages his own household well, with children in submission with all reverence.***

Writing to Timothy, Paul shows in general what kind of person a bishop must be. "*he desires a noble task*." He says, "I do not accuse him." An honest man is needed, certainly for service and

leadership; provided that he desires it for helping many, and not for glory. For a bishop is said to be one who oversees all. Even Moses desired it, but not for glory, rather for the benefit of many.

be blameless. So that he is aware of no evil in himself. For if he is aware, he acts badly desiring oversight, from which through his actions he has alienated himself.

A bishop must be the husband of one wife. This does not legislate that a bishop must necessarily have a wife, but rather, if he is married, he says, he must not be a second husband. Or that he should know only one lawful wife for marriage; but, when called to the office of bishop, he must fulfill that condition. "So that those who have wives may be as though they had none." (1 Cor. 7:29) And, "I wish that all were as I am," says Paul. (1 Cor. 7:7) And, "He who is married cares about worldly things." (1 Cor. 7:33) How then can a bishop rightly care for worldly matters? Some say that he said this concerning the Church, so that he would not transfer from one to another; for the matter is adultery.

Sober-minded. Awake, discerning, fervent in spirit.

self-controlled. For one ought to have restraint, good manners, and hospitality according to those who lead. Therefore, Paul added the teacher's own characteristic, saying *self-controlled*:

not a drunkard. Paul says this, not meaning the intoxicated (for that was often the case), but the brazen and arrogant.

Again, *not violent*, not one who strikes with hands, but one who strikes the conscience of the brothers.

one who manages his own household well. For he who does not know how to rule a single household, or who could not properly govern two or three children by nature, how will he be able to suitably preside over the Church and so great a people? For he must bear examples from his own household.

<u>1 Timothy 3:5-7</u> ***If anyone does not know how to manage his own household, how will he care for the church of God? He must not be a recent convert, lest, being arrogant, he fall into the judgment of the Devil. Moreover, he must have a good testimony from those outside, so that he may not fall into reproach and the snare of the Devil.***

Whatever the bishops commanded in these strict matters, not drunkenness, not being violent, but moderation and the like, he who commanded the disciples, "Put to death the members of your body on the earth;" (Col. 3:5) and, "Are some who crucified the flesh of Christ?" (Gal. 5:24) And Christ commanded to take up the cross and follow Him for all. (Matt. 16:24) For why did he not rather command those to be angels, as if according to the measure of mortals? And we say that the highest virtue is of few: but it was necessary to have many bishops, one for each church. Therefore, lest he make the office of bishops, which was necessary, rare or impossible, Paul commands moderate virtue, making the matter itself easy to approach:

how will he care for the church of God. Where there are greater and more numerous affairs.

He must not be a recent convert. It does not mean the younger person, but one recently instructed in the faith.[1] For Timothy himself was also younger. “For no one should despise your youth," (1 Timothy 4:12) he says as he goes on. For he who is still a student ought, if anyone makes him a teacher, to be proud and confident.

he fall into the judgment of the Devil. To the same, Paul says, to the Devil, a judgment, into which he fell out of madness.

from those outside. Outside, says the Greeks. Observe the precision. What then if he is bad, but has a good testimony? This

is impossible. For it is beloved for the most upright to be testified to by enemies. But this, along with other things, requires good qualities; for he also shows a bond. But what if, being good, he is despised concerning his life? Difficult indeed, but such a one must not become a bishop. And if from those outside, much more from the brothers.

so that he may not fall into reproach. It is fitting for one who is bad to be reproached and insulted.

and the snare of the Devil. For if he is, he says, evil in some way, he easily sets another trap for him. For if he turns from being insulted and abused to sins, he falls into another passion of anger and resentment; for no one can endure insult without anger.

1 Timothy 3:8-10 ***Deacons likewise must be honorable, not double-tongued, not given to much wine, not greedy for dishonest gain, holding the mystery of the faith with a pure conscience. And let these also first be tested; then let them serve as deacons, being blameless.***

For what reason did Paul pass over the elders [πρεσβυτέρους]? Because he mingled them with the bishops themselves. For what he said about the bishops, he also applies to the elders: since they too are similarly priests, and have been entrusted with the duty of teaching.

not double-tongued. That is, deceitful and traitorous.

not given to much wine. Paul did not say: "Do not get drunk" (for this was very common), but rather, "Do not drink excessively." For even if, he says, they do not get drunk, yet the tone of the heart slackens.

with a pure conscience. He demands faith and life.

And let these also first be tested. Just as, Paul says, the bishops, so that they may not be beginners.

> **<u>1 Timothy 3:11-13</u>** ***Women likewise must be honorable, not slanderers, but sober-minded, faithful in all things. Let deacons be the husbands of one wife, managing their children and their own households well. For those who serve well gain for themselves a good standing and great confidence in the faith that is in Christ Jesus. These things I write to you, hoping to come to you soon; but if I am delayed, I write so that you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and foundation of the truth.***

Women, not just any women, but deaconesses. For what did Paul wish to mention among the clergy, women of any kind?

not slanderous. What was said above: not to be double-tongued.

but sober-minded. For the female sex is not to be trusted. Therefore, one must be sober and watchful. For as much as they are more susceptible to deceits, so much so do they need sobriety.

faithful in all things. In faith and life.

husbands of one wife. You see how the same things are required from deacons as from bishops? These things must also be accepted concerning deaconesses.

managing their children and their own households well. He places this everywhere, wishing to bring the reproof upon them from home.

For those who serve well. Those who have entrusted themselves to the lesser things will quickly come to progress and boldness in Christ.

and great confidence. But who would have confidence in the faith of Christ, except the one who lives with faith and a righteous life?

These things I write to you. In order that the arrangement concerning these matters may not throw Timothy into gloom because Paul is no longer present, see what Paul says: "*But if I am delayed*." Since he was led by the Spirit, and did not know where the Spirit was ordering him to go, therefore he always hesitates.

which is the Church of the living God. Whoever is a house, is the Church of the living God; not like the Jewish temple, but a *pillar and foundation*, that is, a confirmation of the truth. For the temple, he says, was a foundation of the types of truth. And rightly so, "*of the living God*." For do you not notice, he said, that it is filled with men: for it excels through God, and is built by Him, and has Him as its inhabitant.

<u>1 Timothy 3:16</u> ***And confessedly, great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, received up in glory.***

confessedly. For no one doubts this. And faith which is in us is both great and a mystery, and a mystery of devotion, and it has no hesitation. Do you see the steps?

God was revealed in the flesh, etc. Then Paul speaks of the mystery. For He who was revealed to men in the flesh was not judged righteous by human eyes, but by the eyes of the Spirit, who also searches the depths of God. (1 Cor. 2:10)

But he says: *He was justified because of the flesh*. For since God is God, he is not justified but justifies. This is also what the prophet said: "He who has not committed sin, nor deceit found in his mouth." (1 Peter 2:22) Saint Cyril in the twelfth chapter of the

Scholia[2] says: "'He *who was revealed in the flesh was justified in the Spirit*.' For in no way was he subjected to our weaknesses."

seen by angels. For they did not disregard His birth according to the flesh.

— [OECUMENIUS] *He was justified in spirit*. And by what justification is he justified who is righteousness itself and redemption, the Sun of righteousness according to Malachi? Which indicates the most pure and perfect righteousness, the fulfillment evidently of the legal rights; concerning which John said: "Let it be so now; for thus it is fitting for us to fulfill all righteousness." (Matt. 3:15) For since the law also commanded concerning baptisms, He came to the Jordan to fulfill this as well, just as He fulfilled circumcision and the offerings for the firstborn. But what does He mean by "*In spirit*"? Israel was bound in the spirit of slavery through the punishing law. For it did not have the spirit of adoption; this has been granted to Christians, as Paul also says: "What is above is Jerusalem the free, which is the mother of us all." (Gal. 4:26) He says therefore, Even if he fulfilled the legal righteous requirements, but not with the spirit of slavery (for how, he who also frees others?), but with the Holy Spirit of adoption, which the genuine Son received according to the human nature, bestowing the gift upon us, and consubstantial with the Spirit, and not for Himself. Just as He cared for and prayed, making our prayers acceptable, and called His own body a temple, causing us to become temples of God. [*end of the excerpt by Oecumenius*] —

For indeed, the righteous according to the Gospel, truly spiritual, have long surpassed many of those who are justified by the law.

— [PHOTIUS] Instead of being justified legally, he was justified spiritually. For he fulfilled the legal commandments not legally, but spiritually. The fact that he was not considered justified by the fleshly and hard-hearted (for they said, "Glutton and drunkard") but was justified by those who are established in the Spirit of God.

"For we have seen his glory, glory as of the only begotten," and so on. (Jn. 1:14) [*end of the excerpt by Photius*] —

seen by angels. (O the mystery! The angels saw Christ with us, when before they had not seen.) Not as by men. Thus Clement in book seven of the Hypotyposes[3]. "He was believed in the world." Truly great is the mystery. For everywhere in the inhabited world he was believed.

received up in glory. For the angels ministered to him as he was taken up on the clouds. Therefore he says, "*in glory*," because even the ascension itself is glorious.

Translator notes for 1 Timothy 3

1. **one recently instructed in the faith** [νεοκατήχητον]. Literally means "newly catechized."

2. Cyril of Alexandria, Scholia On The Incarnation Of The Only-Begotten 12. https://www.tertullian.org/fathers/cyril_scholia_incarnation_01_text.htm#C12

3. Clement of Alexandria, Hypotyposes book 7, Source. Translated by William Wilson. From Ante-Nicene Fathers, Vol. 2. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) https://www.newadvent.org/fathers/0211.htm

CHAPTER 4

<u>1 Timothy 4:1-5</u> ***But the Spirit openly says that in later times some will abandon the faith, paying attention to deceitful spirits and teachings of demons, through the hypocrisy of liars whose consciences are seared, who***

forbid marriage, abstain from foods which God created to be received with thanksgiving by the faithful who know the truth; that every creature of God is good, and nothing is to be rejected if it is received with thanksgiving. For it is sanctified by the word of God and prayer.

But the Spirit openly says. That is, clearly and obviously. Do not be amazed, Paul says, if some now, having fallen away from the faith, Judaize. For a time will come, he says, when the faith will be more broadly extended, in which they will do even worse things, not only in the observance of foods, but also in marriages and other matters.

paying attention to deceitful spirits. For if anyone departs from faith, everything else becomes dangerous. For it is necessary from then on that the mind be attentive to impure spirits, and to demons leading man away from the right path.

and teachings of demons. Through these he revealed every wickedness, especially the Manichaeans, the Encratites, the Marcionites[1].

through the hypocrisy. That is, deceitful work. However, it stands that since they know the falseness of their dogmas, they strive to speak falsely. And Paul says that liars are those whose conscience has been seared by an evil life, that is, a depraved life: and because they are aware of much filth within themselves, therefore their conscience bears stubborn marks of a sleazy life. Truly, those who are such, through fear of retribution, pervert true dogmas, persuading themselves of anything rather than that only God is the just judge, the resurrection, and the retribution of good and evil.

who forbid marriage. What then? Do Christians not hinder from marrying? By no means. “Marriage is honorable in all things, and the bed undefiled.” (Heb. 13:4) But those who do not wish to

marry are urged to abstinence. And those who hinder marriage are said to hinder on account of impurity.

abstain from foods. It is not a mistake or a lapse in elegance of speech when it says, "to abstain from foods", which seemed to some not even a matter of apostolic vision, but rightly expressed according to the Attic custom (dialect). Just as the phrase, "He prevented him from doing improper things," does not mean that he encouraged him to do improper things; and likewise, "He deterred him from offending friends," does not mean offending friends, but rather the opposite. And again, "He prevented him from stealing," does not mean that he permitted theft. And, "He prevented ceasing from speaking," instead of, "He kept away from such an action." Thus also, "They prevented abstaining from foods," instead of, "They prevented from eating." And this usage is also frequent among outsiders.

created to be received [μετάληψιν] *with thanksgiving*. See how Paul expelled luxury in the name of participation [μεταλήψεως]. For *to be received* [μετάληψιν] signifies a measured reception [μεμετρημένην]. And he did not expel luxury as something unclean, but as something obstructive due to excess and, as it were, a rupture of the soul.

To the faithful, God has created foods *to be received* [μετάληψιν] thankfully. But not to the unbelievers anymore. For by their own laws they shut themselves off from them.

who know the truth. The Jewish rites were indeed a shadow; now the truth has come. Many things were forbidden to them, not because they were impure, but to restrain indulgences. But the truth speaks of the faith which is in Christ.

that every creature of God is good. Paul speaks concerning things that are edible. He already anticipates the heresy of those introducing uncreated matter and said that those were foods.

and nothing is to be rejected. Therefore, neither should the idol's food be rejected, provided it is taken with prayer, if you are unaware: since by law you become guilty who are commanded not to be defiled by the food of idols; therefore, by transgressing the law, one is defiled: just as even what is entirely pure, and taken without thanksgiving, becomes defiled because of your voluntary ingratitude.

For it is sanctified by the word of God and prayer. If it is sanctified, then is it unclean? Far from it! For everything is clean; but here two points are made against those who say that some foods are unclean. First, that every creature of God is good, and nothing is unclean. But if anyone considers something to be unclean, there is also such a thing as medicine[2] [φάρμακον], he says. For it is sanctified by the word of God, that is, by prayer. Moreover, it is stated earlier: For it is by the word and prayer made to God that it is sanctified.

1 Timothy 4:6-7 ***Having laid these things before the brothers, you will be a good servant of Jesus Christ, nourished by the words of faith and good doctrine which you have followed. Reject, moreover, old and profane fables.***

these things. What things? Those concerning the mystery, those concerning the heresies, those concerning foods, which Paul mentioned. But see, he did not say, "Commanding," but "*Having laid*," that is, giving counsel. For the bishop must be superior or noble.

you will be a good servant. For he serves Christ who teaches those things which Christ desires to be taught.

nourished by words of faith. As, Paul says, you do not depart from nourishment, so neither from these words. Or because you are

nourished by spiritual nourishment in these things. Indeed, "Man shall not live by bread alone." (Matt. 4:4) For you must not only remind your brothers of these things, but also nourish yourself with them.

and good doctrine. For there is also the false doctrine of heretics.

old and profane fables." Paul refers to the Jewish observations. For these, in their own time, were useful, but now are old and rotten. He says the same about the Greek and heretical nonsense. Indeed, they are profane and impious, and the words of old men who have gone senile. Zeus, they say, had intercourse with Hera. And Ares committed adultery with Aphrodite[3]. And Hephaestus was thrown down from heaven.

> **1 Timothy 4:8-10** ***Train yourself to godliness; for physical exercise is of little profit, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer criticism, because we trust in the living God, who is the Savior of all, especially of those who believe.***

Train. That is, accustom yourself.

to godliness. Godliness is the diligence and zeal of life with right faith.

for physical exercise. It makes the body healthy. However, in comparison it is only for a short time.

having promise of the life. Do you see the benefit? That godliness also in the present and in the future life gives life to the spiritual life.

This is a faithful saying and worthy of all acceptance. What kind? The one that gives life both here and there. And see that you yourself are also trustworthy, as if true, and acceptable to all; for in some things you are truly so, but in others doubtful. But because of the courage of the disciple, Paul speaks clearly throughout the entire Epistle.

For to this end we both labor and suffer criticism. For what purpose? "*because we trust in the living God*." And we too labor readily to be conscious of this, and for this very reason our enemies especially wage war against us.

who is the Savior of all. He is the Savior of all here. But here, not of all, but of those worthy to be saved. And here, He especially cares for the faithful. For even though we are fought against by so many, we are saved. Paul encourages Timothy into dangers for the sake of the faith, having God as Savior.

Concerning his care, and that of the Church.

<u>1 Timothy 4:11-16</u> ***Command these things, and teach them. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Until I come, give attention to reading, to exhortation, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of the hands of the elders. Study these things; give yourself entirely to them, so that your progress may be evident to all. Take heed to yourself and to the doctrine; continue in them. For by doing this, you will save both yourself and those who hear you.***

Concerning those who err in knowledge, it is necessary to command them with authority; but concerning those who err in

ignorance, to simply teach them. The one who encourages toward good, teaches; but the one who hinders evil, commands.

Let no one despise your youth. For the bishop must also speak more authoritatively. Therefore, "Let your forbearance be known to all men?" (Phil. 4:5) And we say that, when he himself is wronged, he ought to be gentle; but when the brothers are wronged by sinning, he ought to be strict.

Or thus. If you live a most modest life, youth, which is easily prone to contempt, will not be despised.

but be an example to the believers. Like a living image, and a standard of good living.

in word, he says, in speaking, what is necessary for a teacher. But see that the teacher must have preparation of speech.

in conduct. For example, in life and in the practice of living.

in love. Which is towards all.

in spirit. Either by spiritual rank or by the gift of the spirit, do not exalt yourself because of this.

in faith. The straight path by which one may unquestionably believe in God, even concerning the impossible.

in purity. That is, holiness, abstinence, and self-discipline.

Until I come, give attention to reading. It was likely that Timothy himself, as if deprived of Paul, wished for him. Therefore, he comforts him in two ways, both with the promise of his coming and with the consoling Scriptures. But notice that Timothy is instructed to read, which we ought to do.

to exhortation. To the people.

Do not neglect the gift that is in you. This is, the teaching or the office of a bishop. For the grace of God was that the young man was worthy to become a pastor.

which was given to you through prophecy. For bishops were appointed by the command of the Spirit, and not randomly. But there is also a kind of prophecy that speaks of the present; as is said, "Separate for me Barnabas and Saul." (Acts 13:2)

with the laying on of the hands of the elders. Paul says that the bishops are elders. For the elders would not have ordained the bishop.

Study these things. Which ones? Those that Paul mentioned above. In word, he says, in conduct, in faith, in purity. And from the frequent repetition of the same things, it shows that the bishop must unquestionably guard these things.

your progress may be evident to all. But if the progress does not become very great, it would not become obvious. *In all*, either with people or with matters.

Take regard to yourself. That is, focus and apply your mind, not only for yourself but also for the sake of learning, so that you may benefit others as well. Then, giving precise instructions, Paul said, *continue in them. For by doing this, you will save both yourself and those who hear you*. For encouraging others, the one who encourages is also moved and benefited, becoming responsible for those whom he prevents from sinning.

Translator notes for 1 Timothy 4

1. Oecumenius draws from Chrysostom, who often speaks of the Manichaeans and Marcionites, but rarely of the Encratites. They are mentioned more than once by Clement of Alexandria, who says (Strom. 7) that they are named from “Temperance” (ἐγκρατεία). Origen (cont. Cel. v. 65, p. 628) says they did not acknowledge St. Paul’s Epistles. Eusebius,

(iv. 28, 29) says that Tatian was the author of this heresy, and so Epiphanius, who treats of its several points at length. (Her. 26).

2. “medicine” [φάρμακον] magic potion, charm; (pl.) magic arts, with a focus on the use of drugs and potions. A word that can mean either remedy or poison

3. And Ares committed adultery with Aphrodite. [Καὶ ὁ ’Αρης ἐμοίχευσε.] Oecumenius left out Aphrodite [Αφορδίτιω].

CHAPTER 5

That he may suitably adapt himself to each individual.

<u>1 Timothy 5:1-2</u> ***Do not rebuke an elder man, but encourage him as a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity.***

Paul does not teach any new doctrine, but all things are old. What then does he say? If correction is needed, admonish as a father, teaching with gentleness. For harsh rebuke is severe, especially from a young man toward an elder; through modesty what is severe is softened.

younger men as brothers. With common sense understood, to exhort. But therefore as brothers, so that you may recall their rashness to modesty.

older women as mothers. Because of the said reason concerning the elders.

in all purity. Since even conversations with younger people hardly escape suspicion, you should do this with all purity, that is, not even to the slightest degree of favor.

— Otherwise. And not only to Timothy, but also to every overseer he gives advice.

On the age, manner, and management of widows.

<u>1 Timothy 5:3-8</u> ***Honor widows who are truly widows. But if any widow has children or grandchildren, let them first learn to manage their own household properly and to repay their elders. For this is acceptable in the sight of God. But the widow who is truly alone has hoped in God and continues in supplications and prayers night and day. But the one who lives in luxury has died while still living. And these things command, so that they may be blameless. But if anyone does not provide for his own, especially for those of his household, he has denied the faith and is worse than an unbeliever.***

Why does Paul say nothing about virgins? Perhaps they were not in their prime. And who is the truly widowed woman, he goes on to say. He ordered that she herself be honored, because they have no husbands nor children, and the matter seems to be a curse for many. Therefore, he says, she should enjoy much honor from the priest, as if restoring the reproaches from others. Or Paul calls the honor the condition of necessities.

if any widow has children. These are not truly widows. For truly they are those who are isolated on all sides.

— [OECUMENIUS] *to manage their own household properly*. That is, to arrange well. [*end of the excerpt by Oecumenius*] —

and to repay their elders. See the wisdom of the blessed Paul. Often he also urges from human reasoning. For he says, since those before you were not able to give back the recompenses (for

they died), through the descendants of those, your children, you should repay them the favors which you owed to those.

— And furthermore. That children and grandchildren should first learn to revere their own household; that is, that children and grandchildren should learn to honor their own mother and to nourish and treat her well. For this is what it means to revere. And also the ancestors, that is, the grandmother. Add also to the account that this is acceptable to God.

But the widow who is truly alone. Since Paul ordered that those who are truly widows to be honored, he now says what kind of women are truly widows, characterizing them in an explanation. He says she is isolated, both from children and from descendants.

has hoped in God and continues in supplications and prayers. Therefore, this is the true widow, who hopes in God and waits with prayers. For since she is abandoned of human help, it is reasonable that she turns to God.

But the one who lives in luxury has died while still living. For many choose widowhood in order to act with greater authority in things that are not proper, Paul says: "*But the one who lives in luxury*," that is, the one living in indulgence, "though living, has died." How? For life seems to be the life now. The eternal life has been lost. Therefore, she has died through sin, as far as eternal life is concerned.

And these things command. Do you see that Paul wants the matter to be as a law? For it does not permit abstaining from luxury as an achievement, but forbids it as a sin.

But if anyone does not provide for his own. For personal virtue alone would not be sufficient for salvation, unless one also cares for others. Concerning the widow, Paul says these things. He calls those related by family "*own*." For some are personal, like friends, but not necessarily family. Therefore, one must care for their own,

especially for family members. Which the extravagant does not do, attending only to luxury.

especially for those of his household. He takes care of both his own and those close to him, not only attending to what is appropriate but also to himself, by cutting off passions. Thus Clement says in the seventh Hypotyposes: “He speaks of providence both concerning the soul and concerning the body.”

he has denied the faith. And how does the one who wastes, and does not provide for both his own and his household, deny the faith? Because, it is said: "And from your own seed you shall not be despised." (Isa. 58:7) But if you see God and do not deny Him, yet transgress His laws, you have denied God Himself. For it is said that they acknowledge God in words, but deny Him by their deeds. (Titus 1:16) How then is he worse than an unbeliever? Because although the unbelievers do not provide for everybody, at least they do so for their relatives, being led by the law of nature.

> **1 Timothy 5:9-13** ***Let a widow be counted as not less than sixty years old, the wife of one man, well attested for good works, if she has brought up children, if she has hosted strangers, if she has washed the feet of the saints, if she has comforted the afflicted, if she has devoted herself to every good work. But refuse younger widows; for when they have indulged themselves against Christ, they desire to marry, having condemnation because they have cast off their first faith. And also they learn to be idle, wandering about from house to house; not only idle, but also gossips and chatterers, speaking things they ought not.***

Here, Paul also considers age along with other factors, and previously he states the reason, saying that even if the age were

sixty years old, without the other conditions being met, it should not be counted.

— [OECUMENIUS] They also say that Paul is referring to those designated for widowhood. [*end of the excerpt by Oecumenius A f. 172v, B f. 207v; G J. 295v*] —

— [OECUMENIUS] *well attested for good works*. Having said generally, "*well attested for good works*," Paul then proceeds to each particular thing. And he said that the care of children is above. What then, if he has no children? Let him do the rest. [*end of the excerpt by Oecumenius*] —

— [OECUMENIUS] He does not say "if she had children," but "if she has brought them up according to the will of God, if she has led them properly," for this is exceptional. One must understand that this is said concerning widows. [*end of the excerpt by Oecumenius G f. 295v*] —

if she has hosted strangers. Do you see that even here Paul places the benefits to one's own people before those to foreigners? For having said this first.

if she has brought up children. Thus it suggests, "She has hosted strangers."

if she has washed the feet of the saints. But he will say: I am very poor, and I do not have the means to be host or to assist the afflicted. Does he not say, "Can you not wash the feet of the saints?" Is the ability lacking to pursue good works? For Paul spoke of each of these according to what was available.

if she washed the feet of the saints; that is, if she performed the lowest services to the saints without shame. Thus, Clement in the seventh book of Hypotyposes.

if she has devoted herself to every good work, that is, she has shared, supplied. For although the ability to act may be lacking, the ability to provide is nevertheless present.

But refuse younger widows. Therefore, when the struggle becomes greater among virgins, nowhere does it seem to express the observation of time? Because they have come to this point from a greater fervor of faith, indeed a certain necessity follows which solitude brings. Or because, also speaking about virgins, that it should be constant and careful for those who belong to the Lord (1 Cor. 7:32), great diligence was applied.

for when they have indulged themselves against Christ. Perhaps there were some who had acted this way. But see that truly widows are also joined to Christ: however, those who are joined to him are placed in the order of virgins. "For I betrothed you, he says, to one husband, pure virgin, to present you to Christ." (2 Cor. 11:2) And these things are fitting for every Church. But what does it mean, "*when they have indulged themselves against*"? it means, when they become foolish, when they become pampered, that is, when they become arrogant, when they become proud over Christ, not accepting Him as a bridegroom, then they fall away into marriage. For they did not choose widowhood with a judgment of reason.

Because they have abandoned the first faith. Paul speaks of the covenant with Christ. For they agreed to be joined to Christ: but they reject Him and turn to earthly marriages. After this, indeed, they fall into another sin, namely idleness. Therefore, he ordered not only men to work, but also women. For every evil arises from idleness.

— [OECUMENIUS] *And also they learn to be idle*. How do the idle women learn? Having the men who are brought in to assist them provide what is necessary for their old age, they are negligent about their tasks, but they take care to appear pleasing

to the men. [*end of the excerpt by Oecumenius A f.172v; B f.208r; G f.296r*] —

not only idle, but also gossips. For the mind has been created by the Creator for us to work. Therefore, when we do not provide it with good work, it itself takes on absurd tasks.

> **<u>1 Timothy 5:14-16</u>** ***Therefore, I wish the younger women to marry, bear children, manage the household, and give no opportunity to the adversary to have a cause for slander. For already some have turned aside after Satan. If a faithful man or woman has widows, let them be supported, and let the Church not be burdened, so that it may provide adequately for the truly widows.***

The good aspect was that, once the widows were instructed, they should not abandon Christ nor reject their initial faith. But since they do this, let them marry, and let them not pledge themselves to Christ, and so let them marry. The former is blameless, the latter is unholy. For their arrogance and looseness of conduct are thus restrained, at least by greater affliction and concern.

and give no opportunity to the adversary. For if they marry correctly, not engaged to Christ beforehand, they will not expose themselves to the occasion of being slandered. Paul did not command them to live without fear in marrying, but that, pressed by cares, they should look to live modestly.

For already some have turned aside after Satan. But why then did you pay such great attention to these things, and even more to those concerning the virgins? Because they, Paul says, gave occasion, turning away after Satan. For he says this not that there are no younger widows, but because he feared lest he might reject Christ.

If a faithful man. He repeated: *If a faithful man or woman has widows*. For if they were unfaithful, it would not be necessary for them to be supported by them, lest the faithful appear to be in need of the unfaithful. Moreover, the laws also concern those who obey them, not those who are not subject to them.

let him provide for them. Let the matter be done lightly. For through this, let them support, Paul meant the necessary nourishment.

so that the Church is not burdened. So the faithful, supporting their own widows, also contribute to the widows of the Church. Just as the Church, not being burdened, and for this reason nourishing more abundantly those it nourishes, namely truly the widows, that is, those unprotected and isolated.

and that those who are truly widows. Truly widows are those who are abandoned on all sides. For he who does this, Paul says, not only supports them if he provides for them, but also greatly helps the rest, granting them relief.

> **1 Timothy 5:17-21** ***The elders who rule well are to be considered worthy of double honor, especially those who labor in preaching and teaching. For the Scripture says, "Do not muzzle an ox while it is treading out the grain," and, "The worker deserves his wages." Do not receive an accusation against an elder except on the evidence of two or three witnesses. Rebuke those who sin in the presence of all, so that the rest also may be fearful. I seriously charge you before God and the Lord Jesus Christ and the elect angels to keep these instructions without bias, and to do nothing out of favoritism.***

Who then are the ones who lead well, Christ declared. "The good Shepherd," he says, "lays down his life for the sheep." (Jn. 10:11)

are to be considered worthy of double honor. Paul calls the necessary provision an honor, or rather a contribution. "*Do not muzzle an ox while it is treading out the grain*," and, "*The worker deserves his wages*."

double. But truly, with a double comparison made to widows, not to elders who do not rule well. For they do not even deserve simple honor, but rather must be expelled. Or he says double means much.

those who labor in preaching. Preach, not the boastful kind, but that which has the power to nourish spiritually. But where now are those who say that the leader does not need words or teaching, but life? Let them now hear how Paul honors the word [λόγον], especially preaching. For even this, if from some other. For when the word is about doctrines, where then does life have power? And see the contrast to, "*Do not muzzle an ox while it is treading out the grain*." For indeed, one who is threshing must be muzzled.

The worker deserves his wages. Even Christ speaks in accordance with the law. By wages, he means food, and by worker, he means the one who labors, namely that one who does not labor is unworthy of food. This, however, Paul says to teachers who do not labor in teaching.

Do not receive an accusation against an elder. What then? Should such an accusation be admitted against the younger? By no means! But as if he were saying: Against no one, and especially not against the elder; for they have, even from their very age, a certain restraint; therefore he calls him an elder [πρεσβύτερον] who is old in age.

Rebuke those who sin in the presence of all. For he seeks carefully, Paul says, and when he finds, he reproaches with severity. For this is the rebuke. Before all, so that the rest may also be admonished. This, God did, both upon Pharaoh (Ex. 19) and upon Nebuchadnezzar (Dan. 4).

I seriously charge you before God. Paul warns of severity. For Timothy did not simply resign, but protested, securing himself in case anything improper should happen. But why did Paul call the Father and the Son as witnesses, and also angels together? Because they, along with their Lord who is to come in judgment, are present and will bear witness to the discourse. It is also our custom to call both superiors and inferiors as witnesses. And Jacob also took God and the mountain as witnesses. (Gen. 31:46)

and the elect angels. He said "elect angels," because angels and demons alike are cast away.

— [OECUMENIUS] Either he spoke what was truly the case, or he brought them to the brink of ruin. [*end of the excerpt by Oecumenius A f. 173v; B f. 209τ; G f. 297r*] —

to keep these instructions without bias. This, for example, is what he said: Without haste in judgment, that is, so that you do nothing rashly or recklessly from what has been said, and not without preceding judgment or counsel.

and to do nothing out of favoritism. Indeed, presumptions are often devoid of truth. For favoritism [πρόσκλησις] is an affectation that incites someone to do something without judgment.

without bias. That is, without falling into the judgment and punishment of disobedience for someone who has erred in something. Thus Clement in the seventh book of Hypotyposes. And Basil, in his interpretation of the Proverbs, says, According to inclination, that is, not leaning towards what is wrong, but bringing forth straight judgment. For he says thus: Doing nothing according to inclination, but bringing forth judgments straight and unaltered.

<u>1 Timothy 5:22-23</u> ***Do not quickly lay hands on anyone, nor share in the sins of others. Keep yourself pure. No longer drink water but use a little wine for your stomach and your frequent ailments.***

And Paul discusses the matter of selecting for ordinations. For he wrote to a bishop. And he says, *do not quickly*, for example, not from the first or second thoughts, but after examining many times and thoroughly.

nor share in the sins of others. That is, appointing a bishop that is unworthy of the people.

Keep yourself pure. Paul commands Timothy concerning self-control. But if a man so exhausts himself with fasting and drinking water that he even falls ill from it, what ought we to do, or how should we observe this?

No longer drink water. And why did Paul not heal his stomach, who also worked physical healings, but wanted him to be healed by diet? So that it might serve as a reminder to us not to be easily offended if good men were weakened: and so that Timothy himself might be kept in office through illness, lest he become proud. Finally, so that we might know that since they were of the same nature as us, those good works were performed which they did: since Paul could have healed him with a single prayer, but it was not altogether beneficial. Chrysostom has much to say on this matter. Therefore, see the book in which he discusses Images, and you will see very beautifully what has been treated on this subject by the divine Chrysostom in that place, in the introductory verse, as I understand.

but use a little wine. That is, only as much as is necessary for health: for Paul knows that even an excess of wine can be harmful. From this, it is indicated that Timothy was ill not only in the stomach but also in other parts of the body.

<u>1 Timothy 5:24-25</u> ***The sins of certain people are obvious, leading to judgment; and for some, they also follow. Likewise, good deeds are evident; and those that are otherwise cannot be hidden.***

Since he said above, "*nor share in the sins of others*," (1 Tim. 5:22) he resolves what was said as if in contrast. For what reason, Timothy would say, if I were to ignore the sins of the one being ordained, would I share in them? And he says: "*The sins of certain people are obvious, leading to judgment*." Therefore, if you diligently investigate sins, you will fully understand them.

and for some, they also follow. That is, they follow after the ordination. Therefore, you would have communicated to the former: for it would be negligence not to know what is obvious. But not so with the latter, for nothing is from you.

— [OECUMENIUS] I know that I have read an interpretation of this kind among certain saints: those whose sins go before are visible to all; therefore, let there be some for you as well, but observe those that follow with watchful eyes. If therefore you do anything besides this, you will share in sins. But Saint Basil has interpreted it in such a way as if nothing of this chapter pertains to ordination. Whoever, he says, has sinned against him alone, their sins have preceding and trailing judgment. However many, even after they have departed from the church, have left occasions for sinning to others, just as Nestorius and other heretics; these sins follow them even after they have gone: for even the sins of those who fall are attributed to them because of them.

Likewise, good deeds are evident. That is, in the same way. Whatever, he says, has been said about sins, accept also this about good deeds. For there are those who have become the occasion of salvation for others, and the righteous works of these are also

attributed to those who have sown the seeds. [*end of the excerpt by Oecumenius A f. 173v, B f. 209v; G f. 297v*] —

CHAPTER 6

On the obedience of slaves.

1 Timothy 6:1-2 ***Those who are under the yoke as slaves should regard their own masters as worthy of all honor; so that the name of God and the teaching may not be blasphemed. And those who have faithful masters should not despise them because they are brothers, but rather serve them all the more, because they are faithful and beloved, sharing in the benefit. Teach and encourage these things.***

Paul discusses faithful slaves who have unbelieving masters, saying, so that even these things may be.

so that the name of God may not be blasphemed. For if, Paul says, because the masters are unbelieving, the faithful slaves disobey and act arrogantly, giving their own household members a reason, they provide the masters with grounds to blaspheme Christ and the preaching, as if it were the cause of the slaves' arrogance.

should not despise them because they are brothers. Do not let the fact that you are a brother be the cause of your despising, Paul says, but considering that the masters are faithful and beloved of God, serve more, mixing fear and love. For as much as you do good to the masters who are your brothers, so much more become grateful in serving more. Or because you are benefited by the masters, through being nourished and clothed.

but rather serve them all the more; that is, the slaves. For by hyperbaton it is placed. However, it should be placed in the middle, *because they are faithful and beloved,* and the word *masters* should be understood. Simply, as it is written, one must understand *sharing in the benefit*, that is, the masters who take care to benefit the slaves.

Teach and encourage these things. Therefore, the teacher requires not authority, but gentleness.

According to those who are greedy for gain, and false teachers.

<u>1 Timothy 6:3-8</u> ***If anyone teaches otherwise and does not agree to the sound words of our Lord Jesus Christ and to the teaching that accords with godliness, he is inflated with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, strife, blasphamies, evil suspicions, and constant friction among people who are immoral in mind and deprived of the truth, imagining that godliness is a means of gain. Depart from such people. But godliness with gladness is great gain. For we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content.***

If anyone teaches otherwise: that is, one different from what is right.

and to the teaching that accords with godliness. Paule said, "They are sound words," and he says, "And with the teaching accords with godliness," evidently concerning faith.

he is inflated with conceit and understands nothing. For he who does not know what he ought to know, knows nothing. But he who

does not know the sound things, obviously knows the demonic things. Moreover, arrogance is a matter welcoming and proper to demons.

an unhealthy craving for controversy and for quarrels. For if you do not believe, but craving for controversy, there must be debate and conflicts of reasoning. Since Christianity promises future things, and these cannot be shown to the eyes, faith is necessary. But see that to crave controversy is to be ill.

blasphemies. For it is necessary that human reasoning permit what pertains to God, and that blasphemy arises from questioning.

evil suspicions. These are opinions and contaminated doctrines.

friction. The transmission of the disease of bad doctrines, from the contact of miserable sheep. For those who come into contact are filled with the disease, along with the healthy ones.

imagining that godliness is a means of gain. Do you know that even battles of words produce shameful profit? It is no wonder, for those who contend with words attract more students, making a profit from them, whether monetary gain. They pretend virtue in order to amass wealth through it.

Depart from such people. Paul did not say, "Join with such men and fight," but "depart," after one and then a second warning. For how will you ever be able to persuade men fighting for money? Therefore, since they are persistent, turn away from them.

But godliness with gladness is great gain. They indeed imagine godliness in such a way that it serves as a means for gain and profit. But true profit is godliness itself in its own nature, and having what is sufficient, not seeking those things that abound in earthly goods. Or rather, what profit is godliness itself if we do not seek more, but remain in sufficiency.

For we brought nothing into the world. If we have brought nothing in, and we can take nothing out, what need is there to have more than what is necessary?

But if we have food and clothing. One must eat as much as is sufficient to nourish, not as much as to create luxury; and one must have as much clothing and such as to cover nakedness, not as many as to create extravagance and folly for those who bear them. For this indicates the nature of food and clothing.

> **1 Timothy 6:9-12** ***But those who desire to be rich fall into temptation and a snare and many foolish and harmful desires, some of which plunge people into ruin and destruction. For the love of money is the root of all evils; by craving it, some have wandered away from the faith and pierced themselves with many pains. But you, O man of God, flee these things; pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith; take hold of eternal life, to which you were called, and you made the good confession before many witnesses.***

Paul does not speak of those who use wealth well, but of those who desire it. And the desirer would not share it with another, so that the things of desire would not be diminished for him.

who desire to be rich. For wealth flows abundantly, and having power, it leads to unreasonable desires.

some of which plunge people. To the point of no recovery anymore.

some have wandered away. For desire darkens the eye of the soul and does not allow it to walk straight.

and pierced themselves. For greed, like a thorn, causes the hands of the one who touches to bleed.

with many pains. Not only, Paul says, does the desire to be rich obstruct matters concerning God, but it also physically weakens the lovers, surrounding them with cares, sleeplessness, and fears.

But you, O man of God. Great is the dignity. For all men are servants of God, especially the righteous, not only according to the reason of creation, but also according to that of adoption.

flee these things. Both with emphasis; for Paul did not say, "Avoid this one, but approach that one," but rather, "Flee and pursue."

pursue righteousness. To have no more than is sufficient for life.

godliness. In doctrines.

faith. Without controversies.

love. The offspring of faith, towards God and men. The order of the statement is good. For from *faith*, *love* is born; and from love, *patience*. And patience, as it walks, makes *gentleness*.

Fight the good fight of faith. The fight of faith, both what has been said, and the courageous one in trials. And immediately the reward of such a fight, eternal life.

to which you were called. For everyone who comes to baptism is called to this.

the good confession. Rather confession, it refers to that in baptism, when we confess to renounce the Devil and to join and believe in Christ.

A command about purity, obedience until the end.

1 Timothy 6:13-16 ***I charge you before God, who gives life to all things, and Christ Jesus, who testified before Pontius Pilate the good confession, to keep the commandment without spot, blameless, until the***

appearing of our Lord Jesus Christ; which in its own times he will show, the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen nor can see; to whom be honor and eternal power. Amen.

Again Paul makes God a witness, both increasing the fear and making the disciple more secure, because he has in mind the one who was witnessed.

who gives life to all things. This is also a comfort against dangers. For if God, Paul says, gives life to all things, why should we fear the struggles for faith? And that He encourages this is clear from what follows, *Jesus Christ, who testified before Pontius Pilate*. For if the Master testified, why do we delay?

Who testified before Pontius Pilate. For Jesus testified concerning what he was doing, that he himself is the Christ, the Son of God. Therefore, Clement in the seventh book of Hypotyposes.

the good confession. What good confession does it speak of? In a somewhat mysterious way, however, Jesus confessed that he is God. For when Pilate said, "Are you a king?" he said, "For this I was born." (Jn. 18:37)

to keep the commandment without spot. That is, neither tainted by doctrines nor by conduct.

until the appearing. Until, Paul says, your last breath. But he did not say it thus. However, in order to stir him more greatly, he remembered the Lord's appearance, and the dreadful glory.

which in its own times. That is, to the appropriate, the appointed times. Therefore, do not be upset that it has not already happened.

the blessed and only Sovereign. These things have been said about the Son. For the one who is coming shows the presence. But the

Father will not come, but the Son, for judgment; these things have been said concerning the one who is coming.

the blessed, the self-blessedness. For all sorrow and pain have fled from him. Jesus is both a ruler and a good king. Therefore, the earthly ones should not be feared by us.

and only Sovereign. Where you might hear about one of the three holy Persons, this or that one alone, do not accept what is said of the other two by way of contrast, but rather about those who do not exist, yet are called gods. For behold, now speaking about the Son these things, which elsewhere have also been said about the Father and about the Spirit, He said, The *Only* one.

— [OECUMENIUS] *who alone has immortality*. How does he say about God that He alone has immortality, when both angels and souls and demons have immortality? Therefore, when he says about God: "Who alone has immortality," he either takes away immortality from those we mentioned, or he lies. And we say that those about whom the address is do not have immortality, but they partake in it, by the grace of Him who alone by nature is immortal. For this has been given to them by God. For God is the one from whom we all partake, just as we do with other things, so immortality is compared to that which is more excellent. [*end of the excerpt by Oecumenius A f. 15v; B f. 211v; G f. 300r*] —

dwelling in unapproachable light. Which itself is immortality and inaccessible light, do you think it is limited to a place? Is light one thing and the light itself another? Yet it is the light itself. Do you see that when we want to say something great, the tongue becomes powerless? It is truly called unapproachable because no one can approach the shining mind, "*whom no man has seen*." For no one has seen the divinity of the Son, just as neither the Father nor the Spirit; for he was seen according to the flesh.

to whom be honor and eternal power. If his honor and power will be eternal, certainly his appearance will be as well. For he promised: "And behold, I am with you all the days." (Matt. 28:20)

1 Timothy 6:17-19 ***To the rich, in this present age, command not to be arrogant, nor to hope in uncertain riches, but in the living God, who richly provides us with everything for our enjoyment; to do good, to be rich in good works, to be generous and ready to share, storing up for themselves a good foundation for the future, so that they may obtain eternal life.***

For there are also other rich men, but not in this age. The truly rich are the righteous ones, that is.

not to be arrogant, Paul says. For nothing so much inflates and exalts the mind as money and possessions.

nor to hope in uncertain riches. See how he insults them, and how foolish they are. For who hopes for something uncertain?

but in the living God. For Paul says that he who hopes in God is not disappointed.

who richly provides us with everything for our enjoyment. For he, to whom all things common belong, has given abundantly and freely: heaven, earth, air, life, food. But greed, having taken tyranny as a partner, has seized many of the common things and made them private.

to do good, to be rich in good works. If you seek wealth, seek true wealth, not uncertain. What are these? Goods, Paul says, are easy to distribute; for this is the nature of money.

to be generous. That is, gentle, friendly, modest, and humble.

storing up for themselves. That is, laying down, Paul says, a good foundation. Where the foundation is good, all is safe and secure.

so that they may obtain eternal life. Therefore, for this life, one must lay up the foundation. But how could this be? If by doing good here, we lay up for ourselves the foundation and security of this life. For the practice of good works, which Paul also called a foundation, is able to grant the enjoyment of that life.

> **<u>1 Timothy 6:20-21</u>** ***O Timothy, guard what has been delivered to you, avoiding profane and vain babblings and oppositions of falsely called knowledge, which some professing have strayed concerning the faith. Grace be with you. Amen.***

guard what has been delivered to you. Paul says the commandment of God, which he delivered to you through me; or the grace of the Spirit, which he received through the laying on of hands.

avoiding profane and vain babblings. The impure, the defiled. Vain babblings, however, are pointless words, therefore empty sound is not profane. But Blessed John called the recent admonitions novelties of voices, reading as it seems “vain babblings” [καινοφωνίας], through the diphthong and the written "και," as the first syllable.

and oppositions. Therefore, there is an opposition to which one must not respond, because of its nonsense.

of falsely called knowledge. For when there is no faith, there is no knowledge. And that which seems to be, is false.

which some professing. Paul says that the knowledge is false and forbidden. For perhaps some were claiming knowledge discovered from human reasoning, which was opposed to faith.

And it is obvious from this that they have suffered shipwreck concerning the faith.

Grace be with you. Amen. Paul prays for the seal or signet of all things, namely the grace of God, from which all which is good is both given and preserved.

The end, with divine assistance, of the first Epistle to Timothy.

It was written from Laodicea, which is a metropolis of Phrygia and Pacatiana.

COMMENTARY ON 2 TIMOTHY BY OECUMENIUS

HYPOTHESIS ON THE SECOND EPISTLE TO TIMOTHY

Paul sends this from Rome. The pretext of the Epistle is this: Since those who had accompanied Paul on his journey left him, the Apostle, wishing Timothy to come to him, writes the Epistle. And first, he shows that he remembers Timothy's devotion and the faith of his ancestors. Then he states that those from Asia, namely Phygelus and Hermogenes, have turned away from him, seeing his chains. But he bears witness to the greatest zeal only in Onesiphorus, and he received him when he came to Rome and stayed with him. Paul commands Timothy to avoid foolish disputes, because from them arise quarrels. For Hymenaeus and Philetus also turned aside in this way, departing from the truth, saying that the resurrection has already happened, and they overturn some people; therefore, Paul rather encourages Timothy to pay attention to himself and to the teaching, and to know that in the last times there will be men lovers of themselves, and of pleasures rather than of God, and foreseeing these things, to safeguard the people lest anyone be deceived by them. And having urged him much concerning morals and the accuracy of the teaching, and indicating that the time of his departure is at hand and that he is about to be offered as a drink offering and to bear witness, he instructed him to come to him quickly, bringing the cloak and the books. Paul warns Timothy about Alexander the coppersmith and to be on guard, as he indicated many things to him, and thus he concludes the Epistle.

THEODORET

What then does the Second Epistle to Timothy say? In the first, Paul said, "I hope to come to you soon." He was not able to go. For he was already held captive by Nero. Therefore, knowing this, instead of his presence, he sent letters, at once comforting him regarding his not coming, and at the same time encouraging Timothy, who was thus entrusted with the care of the Church.

The Second Epistle to Timothy by the Apostle Paul

CHAPTER 1

2 Timothy 1:1-2 ***Paul, an apostle of Jesus Christ by the will of God, according to the promise of life in Christ Jesus, to Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.***

I am *an apostle*, Paul says, appointed *to the promised life which is in Christ Jesus*, that is, to be given through Christ Jesus in the future.

according to the promise of life. Paul said, Let us not recall present dangers: let life proceed according to these promises. Therefore, since it is promised, he says, seek it there. From the prologue, he comforts Timothy in his own trials.

— [THEODORET] "The Lord God," Paul says, "appointed me as an apostle, along with Christ, so that I might proclaim to men the promised eternal life." *[end of the excerpt by Theodoret*] —[1]

my beloved child. For Timothy is indeed a child, and certainly beloved. If he were not very virtuous, he would not be both a child, beloved, and especially of Paul.

Grace, mercy. Which even before, he prays these things for himself now as well.

The praise of Timothy's faith, and appeal to patience, according to what grace requires, in which he also says that he himself is led by enduring.

> **<u>2 Timothy 1:3-6</u>** ***I give thanks to God, whom I have served from my ancestors with a pure conscience, that I unceasingly remember you in my prayers day and night, longing to see you, mindful of your tears, so that I may be filled with joy; taking reminder of the sincere faith that dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded that it is also in you. For this reason, I remind you to rekindle the gift of God that is in you through the laying on of my hands.***

Do you see the excess of love? Paul says, I thank God that I remember you. This is love, when someone takes pride in loving someone.

with a pure conscience. How is it in a pure conscience? Where Paul originally was ignorant of Christ? They show that he was conscious of nothing evil in himself. For even if he persecuted, he persecuted out of zeal, and not according to human reasoning, like many who do so for glory, forming heresy; those who are conscious know great corruption. And he presents himself well, so that he may also show that his love for Timothy is genuine, and not receive the reputation of being unloving, not having gone to him, and promising these things.

unceasingly remember you. Not just unceasingly remember you, but "*In my prayers*." Not in a common way, Paul says, as I remember, but in prayers, both *night and day*.

longing to see you. Therefore, I did not voluntarily deprive myself of such great pleasure. You are truly worthy to be loved, both because of your tears and because of your faith and that of your ancestors. But notice that at the beginning Paul does not want to sadden Timothy as if he were not coming, but rather gives hope of seeing him: near the end, however, he implies that he will no longer see him in the flesh, saying: "For I am already being sacrificed, or offered." (2 Tim. 4:6) But here is the order: I have grace from God because I remember you, desiring to see you, so that I may be filled with joy. Then what is left in the middle: "*mindful of your tears*." Afterwards, lest it seem rash to love, Paul also adds the reason.

mindful, Paul says, *of your tears*. For perhaps, being separated from Paul, Timothy was so distressed as even to weep. But the exceeding, "*longing to see you so that I may be filled with joy*," as if the mere sight alone were sufficient to fill me with joy.

reminder of the sincere faith. I remembered you, Paul says, in my prayers, recalling both your tears and your sincere faith.

first in your grandmother. Another praise: that the lineage on the grandmother's side was not from Greeks, but from Jews who believed in Christ. And his father, being a Greek, was circumcised because of the fear of the Jews.

and your mother. The praises of our ancestors, when we also partake in them, come to our glory: but if we are alienated from them, they condemn us more: however, this one was a partaker.

and I am persuaded that it is also in you. Therefore, you rightly have this as sincere, since it is established from above and cannot be shaken.

For this reason. Since I am conscious of these things, Paul says.

you to rekindle the gift of God. Timothy had received the spiritual gift, and Paul urges that it be carried out with readiness of mind, attention, and vigilance more vehemently and effectively. For the opposites of these make it relaxed, as it is said elsewhere: "Do not extinguish the Spirit." (1 Thess. 5:19)

through the laying on of my hands. For as soon as Paul laid his hands on Timothy, appointing him bishop, a gift also came upon Timothy for the working of signs, for teaching, and for presiding over the Church.

> **2 Timothy 1:7-9** ***For God has not given us a spirit of fear, but of power and of love and of discipline. Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner; but share in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.***

How then shall I rekindle the gift of God? If I stand honorable against temptations.

For God has not given us a spirit of fear. For there is a spirit or gift of fear, as it is said in the books of the Kings[2]: And the spirit of fear fell upon them, where it was altogether necessary to fear. (2 Chron. 17:10) But to us, Paul says, a gift of power has been given.

but of power. Which is against temptations.

and of love. Which is towards the brethren.

and of discipline. Concerning a proper life. And in all these things, we must also include our own eagerness.

Therefore do not be ashamed of the testimony of our Lord. Many miserable people, examining the mystery according to human reasoning, say it is a shame to preach the Son of God crucified, not knowing what was accomplished through the cross and the death of the Lord. You, therefore, Paul says, do not be ashamed of the testimony, that is, the cross of Christ, but proclaim it boldly.

nor of me His prisoner. Nor should you be ashamed that you have as a teacher one who is bound. For if Christ did not find shame to be crucified, neither do I for the chains.

but share in the sufferings. And do not only be unashamed, but also endure hardship with me; that is, if it is necessary for you to suffer such things for the sake of the Gospel, do not have fear. For this is what he also indicated above where Paul says, "*For God has not given us a spirit of fear, but of power*." For do you say that you have suffered by your own power? God gave and will give such power; you only introduced the willingness.

who has saved us. Then also concerning the cooperation of God and the power, which makes one bravely endure temptations and suffering, Paul states the proofs. He *saved us*, he says, from the death of sin, and called us with a holy calling, having wandered away, not because we were worthy of the calling, but because God himself did this by his own purpose and grace. Who then, he said (for this is the opinion), while we were enemies, had such feelings towards us, much more so when we have become friends, and wish to be afflicted on that account. God will give the power to become virtuous.

and grace which was given to us in Christ Jesus. It shows that the salvation given to us by grace through Christ (this he says *in Christ Jesus*) was predestined beforehand before the ages.

<u>2 Timothy 1:10-14</u> ***Now revealed through the appearing of our Savior Jesus Christ, who abolished death and brought life and immortality to light through the Gospel, for which I was appointed a preacher and an apostle and a teacher of the Gentiles. For this reason I suffer as I do, but I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard what I have entrusted to him until that day. Hold to the pattern of sound teaching that you have heard from me, in faith and love that are in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells in us.***

Already long ago it was prefigured that we would be saved, but now it has been revealed through the incarnation of our Savior God. For such is the will of God, that the world should be saved through faith, now and not at another time, it has now been revealed.

who abolished death. To the one who forgives sin, and granted resurrection.

life and immortality to light. That is, revealing. The word is worthy of life.

Paul says, *through the Gospel*. For through it, both eternal life and resurrection have been made clear.

for which I was appointed. First, he says what is, then he also implies this: You must also go to the Gentiles. Moreover, he also makes the statement more credible.

For this reason I suffer as I do. What then is that reason? Because I am a messenger and an Apostle. As if he were saying: I am not being overcome as a criminal and dragged to prison.

but I am not ashamed. For the greatest glory is to suffer something for Christ. Do you see how Paul prepares the disciple for afflictions? You will show that if someone does not fear to be ashamed, the danger itself will be easier with the help of Christ.

that he is able to guard my deposit. He calls the faith a deposit [παραθήκην], which Christ entrusted [παρέθετο] to him to preach. Either Paul means the believers, whom God entrusted to him to teach, or those whom he entrusted to God. "Behold, I entrust you to the Lord." (Acts 20:32) Among those entrusted is also Timothy. Therefore, Paul says: "*for I know whom I have believed, and I am convinced that he is able to guard what I have entrusted to him until that day*."

Hold to the pattern of sound teaching. Like an image, likeness, imitation. "*of sound teaching*," those concerning faith and life. As I suppose concerning others, they are not sound.

that you have heard from me. He did not assign to the disciple only epistles to be made, but also gave instructions orally in his presence. For thus he acted in all things as well. Therefore, let no one think that anything is lacking in the epistles, because they do not discuss everything.

in faith and love. For the words and teachings came into being in faith and love given to him through Christ.

Guard the good deposit. Paul calls the faith and the care of the Church entrusted to him a deposit. Then he shows that human strength is not enough to guard so much. For there are many obstacles. Therefore, he indicates the way of guarding. "Guard," he says, "through the Holy Spirit." As if he said: Strive to have the Spirit abiding in you, and do not cast it away through bad conduct, and you will guard the deposit. "For unless the Lord builds the house, those who build it labor in vain; unless the Lord watches over the city, the guards stand watch in vain." (Psalm 127:1)

2 Timothy 1:15-17 ***You know this, that all who are in Asia have turned away from me, among whom are Phygellus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus; for he often restored me, and was not ashamed of my chains. But when he was in Rome, he diligently sought me out and found me; (may the Lord grant him to find mercy from the Lord on that day); and you yourself know how many things he ministered to me at Ephesus better than I do.***

Paul is tested not to be overcome, but to teach endurance in similar trials. For when he was arrested by Nero, his friends in Asia abandoned him. There were many in Rome from Asia who followed Paul or were otherwise faithful. But all of them distanced themselves after his arrest by Nero.

that all who are in Asia. That is, those from Asia.

May the Lord grant mercy. Notice Paul's eagerness. He did not curse those who abandoned him, but only recounted what they did against him; but he prays much for the one who helped him, and not only for him alone, but also for his household. Therefore, they were virtuous, and so Onesiphorus educated them.

of the household of Onesiphorus. O blessed Onesiphorus! who was deemed worthy to restore Paul, may a part of you be with us also.

for he often restored me. Just like an athlete seized by the hardship of the struggle. And he was not ashamed of my chains. Leaving aside the dangers, he put forward the shame, persuading the student to be courageous. As if shame alone arises from the matter, and not danger approaching; although indeed danger was also

present. For Nero raged against Paul as if one of his own household had instructed him.

he diligently sought me out. Not only, Paul says, did he not avoid my presence, although there was danger and he encountered me after being imprisoned, but he also sought me more earnestly than he owed until he found me. And those who share in the sufferings with the saints will also share in the crowns, as Paul himself says. "Well done, having shared my suffering." (Philip. 4:14)

may the Lord grant him to find mercy from the Lord. Those who hold the opinions of Marcion leap over [ἐπιπηδῶσι][3] the Scripture, as if there were two Lords, but it says the Lord elsewhere. “But for us there is one Lord Jesus Christ, through whom all things." (1 Cor. 8:6) What then shall we say? This construction is common in the divine Scripture. Just as it is said, Abraham said, "Abraham shall not enter," as if he said, "May the Lord grant him to find mercy with him." And if both the Father and the Son are indicated here, accept it, it is not even inappropriate. For both the Father and the Son are Lord, and the Spirit is Lord, but the one Lord is revealed in the three persons. "The Lord said to my Lord." (Ps. 110:1) That is, it is clarified to say thus the holy substances, as there: "The Lord rained fire and brimstone from the Lord." (Gen. 19:24)

to find mercy. But if Onesiphorus needs mercy in order to be saved, how much more do we?

he ministered to me at Ephesus. He always served, in Ephesus, in Rome. For the earnest man must always be an example in works.

Translator notes for 2 Timothy chapter 1.

1. The PG has the Theodoret excerpt coming after, starting at « ᾽Αγαπητῷ τέκνῳ » Ενι γὰρ εἶναι τέκνον, οὐ μὴν ἀγαπητόν. I chose to use the placement according to the Pharmakides version.

2. Oecumenius probably had 2 Chronicles 17:10 in mind, though it is not a direct quote and different Greek words are used; the LXX has “fear of the Lord” [**ἔκστασις** Κυρίου], New Testament has “the spirit of fear” [πνεῦμα **δειλίας**].

3. Oecumenius uses ἐπιπηδῶσι, which means to “leap over”, whereas the Latin translation of the commentary uses “assultum”, which means “to assault” or “to attack”. The Latin translation of the sentence is, “Those who follow the doctrines of Marcion make an assault on Scripture.”

CHAPTER 2

2 Timothy 2:1-2 ***You therefore, my child, be strong in the grace that is in Christ Jesus, and the things you have heard from me among many witnesses, entrust these to faithful men who will be able to teach others also.***

Paul indicates great kindness by what is added, "*my child*." "If you are my child," he says, "imitate your father." For the teacher's rebuke is accustomed to add boldness to the student.

Therefore, Paul says: "*be strong*." If anything of this kind happens to you, do not fall, but look to the reward.

be strong in the grace. But be strengthened, Paul says, not only by my example, but also through the grace given through Christ. For if he did not justify by his own blood, the grace of the Spirit would not have come. Therefore, he says, have the Spirit as an ally.

and the things you have heard from me among many witnesses. That is, I did not tell you in secret, but openly in the presence of many. This, however, speaks about preaching. *to faithful men*, Paul says, not to curious investigators, nor to those reasoning by conflict, but to those who do not betray what is entrusted to them. However, he does not say: Speak, but, *entrust*. For what profit is it if they are indeed faithful, but not suitable to bring forth to others

the things entrusted to them? For teachers must be both faithful and competent to teach.

— [PHOTIUS] *to faithful men*. That is, to bishops, elders, whom Timothy was about to ordain. *among many witnesses*, that is, of the law and the prophets. [*end of the excerpt by Photius O f. 249v; Q f. 119v*] —

— [OECUMENIUS] For indeed, as I think, concerning bishops and elders who are about to be ordained by Paul, these things he commands to him. For he would not have written such things concerning laymen. For how would it be, if he did not find anyone faithful and able to teach, that he would not have brought them into the faith, while Paul himself preached the word without deceit to both murderous Jews and Greeks?

among many witnesses. That is, of the law and the prophets. For the Apostle made them witnesses of his own preaching. Thus, Clement in the seventh book of "Hypotyposes." [*end of the excerpt by Oecumenius A f. 178r anonym; B f. 215v; G f.304r*] —

On living in the present life without anxiety about food that comes without labor.

2 Timothy 2:3-6 ***Therefore, endure hardship as a good soldier of Jesus Christ. No one engaged in warfare gets entangled in the affairs of life, so that he may please the one who joined him. And if anyone competes as an athlete, he is not crowned unless he competes according to the rules. The hardworking farmer must be the first to receive a share of the crops.***

Woe to me if I do not preach the gospel! Is it so great a thing to be a soldier of Christ? But the mark of a soldier is to endure hardship.

No one engaged in warfare. Paul remembered the soldier, showing that the servant of Christ must be eager and bold; and as an athlete, showing that he needs continuous training. If, therefore, he says, the one serving the earthly king is not entangled in matters that distract him from his weapons, how much more the one who has committed himself to the heavenly king and recruited.

unless he competes according to the rules. For it is not enough merely to be anointed, or to enter the place of combat, or to engage in hand-to-hand fighting with the enemy, but it is also necessary to endure and to win: for this is the law of combat.

The hardworking farmer. Not careless: but one who works. For indeed, the teacher who also works with the students will receive rewards from God for the benefit and advantage of the students.

— [GREGORY OF NYSSA][1] As teachers must first be perfected in themselves in what they teach. For this is necessary, to partake first of the fruits, which they cultivate in themselves through virtues before others. [*end of the excerpt by Gregory of Nyssa*] —

The example of the soldier and the wanderer suits the students, but that of the farmer suits only the teachers. For just as, it is said, the farmer takes care of the land and the fruits, so must you take care of the students and your preaching. And see to the return. The benefit, it is said, of the students is first enjoyed by the teacher from God, just as the farmer enjoys the fruits.

<u>2 Timothy 2:7-10</u> ***Understand what I say. For may the Lord give you understanding in everything. Remember Jesus Christ, risen from the dead, of the seed of David according to my Gospel, in which I suffer hardship even to imprisonment as a criminal, but the word of God is not imprisoned. Therefore, I endure everything for the sake***

of the elect, that they also may obtain salvation, which is in Christ Jesus with eternal glory.

Since Paul spoke everything in parables, those of the soldier, those of the athlete, those of the farmer, he says: *Understand what I say*. For whose sake does he say this?

in everything, Paul says, so that you may also understand these things as you ought, and do the other things as you must.

Remember Jesus Christ, risen. At the same time, Paul also makes the argument against heretics stronger and stimulates discussion: showing that Christ, through suffering, came and conquered death by death.

of the seed of David. For already some heretics from that time denied the privilege of God, who considered it a disgrace that the Son of God should suffer, and therefore perhaps introduced unbelievable ideas, not knowing that He had given this as a sign of His highest kindness and goodness.

according to my Gospel. For even false apostles preached the Gospel, but badly, as my Gospel, he says, confirms.

in which I suffer hardship. The afflictions of Paul reveal the truth of the Gospel.

even to imprisonment as a criminal. For who, indeed, would choose to suffer such things unless preaching the truth, and about whom he would not be made altogether more certain?

but the word of God is not imprisoned. And if I, Paul says, am imprisoned, the preaching is not imprisoned at the same time, but it goes about. For the tongue speaks with imprisoned hands. Indeed, the only prison of the tongue is fear and unbelief. This, however, he also says to the exhortation of those who were free. For if I who am imprisoned preach, what pardon can be given to those who are free and yet neglect?

for the sake of the elect. For the sake of the faithful, Paul says, whom God has chosen: for since God chose them, I must suffer everything for them, because God also suffered for us, and indeed there is some kind of repentance and reward: so that they also, just as we, he says, may obtain salvation. And as if he were saying: Certainly, I could live far from dangers, if I only cared for myself; but I suffer these things for the good of others, so that they may obtain salvation.

which is in Christ Jesus. Someone might say: If you yourself cannot obtain salvation, but behold, you are about to die, how will you secure salvation for others? Paul replied: I am not speaking of this earthly life, but of that which is in Christ Jesus, that is, what is given through Christ, what is eternal, what is future with glory. For the salvation of the world has no glory.

On faith in Christ, and tolerance for the hope of life.

2 Timohty 2:11-15 ***The saying is trustworthy. For if we have died with him, we will also live with him. If we endure, we will also reign with him. If we deny him, he also will deny us. If we are faithless, he remains faithful. He cannot deny himself. These things he reminds you of, sincerely charging you before the Lord not to quarrel about words to no profit, which leads to the ruin of the hearers. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.***

The saying is trustworthy. Those who are chosen obtain glorious and eternal salvation. For some have doubted concerning the resurrection, and this assurance was needed. That the saying is trustworthy is also established from reasoning.

For if we have died with Christ, (by which I mean death both through baptism and through sufferings, this indeed being the sensible one,) *we shall also reign with him*." For no one, Paul says, who has shared in sorrows with others can be deprived of good things and prosperity: let alone Christ, who is goodness and kindness itself.

If we deny him, he also will deny us. Then also fear them who are evil. But consider what is likely to happen to one who is denied by Christ.

If we are faithless, he remains faithful. If we are faithless concerning that he rose from the dead, or that he is God, he remains faithful, that is, true. For having said that he will rise, and that he is God (for this was signified in many ways), he is faithful. For he rose and he is God. He says that he cannot deny himself, so as not to be God or to have risen. Just as he said: There will be no change because of our denial, but he remains faithful and true concerning himself. And to deny, that is, to lie to himself, he cannot do, in not having risen or not being God. For having promised concerning himself, he cannot lie to himself and fail to fulfill the promises. For neither by believing do we make him not God, nor by being unfaithful do we cast out the divine nature, but both in our believing and in our unbelief he himself is God. Therefore, we who believe reap the benefit. But the "It is not possible," instead of, "It is not permitted." "*He remains faithful*." Therefore, for our salvation, he demands from us consent to him. For, he says, it is not harmed by our denial.

These things he reminds you of. So that no one might think these things are unnecessary; concerning these words to Timothy, Paul says, "These things he reminds you of," testifying before the Lord, and it is a fearful thing to speak before God as a witness.

not to quarrel. Since the matter has a certain taste, and the human soul always wishes to dispute and argue, you, Paul says, protesting

to them before God, do not engage in argument; instead, he says, command, taking God as a witness, so that they may know that if they despise you, God will judge them.

about words to no profit. For not only does it have no benefit to engage in disputes, arguments, and battles, but it also causes harm to the weaker among those who listen.

present yourself approved. As an example, blameless.

a worker who does not need to be ashamed. Much has been said about this shame. For it is likely that some who are perishing feel shame about the preaching, as the apostles suffer badly, and as Christ is preached with the cross, or at least because the preachers are humble, namely, Paul, a weaver of tents, and Peter, along with several others, were fishermen. The fact that he is not ashamed is because he has done nothing corrupt.

rightly dividing the word of truth. Cut away like a knife the excess and false doctrines, which those perishing have added to the preaching, and lead straight through the Spirit.

> **2 Timothy 2:16-19** ***Avoid profane and empty chatter; for they will increase in ungodliness, and their message will spread like gangrene. Hymenaeus and Philetus are among them, who have strayed concerning the truth, saying that the resurrection has already happened; and they overturn the faith of some. Yet the solid foundation of God stands firm, having this seal: The Lord knows those who are His. And, let everyone who names the name of the Lord depart from iniquity.***

Avoid profane and empty chatter. If anything new in the preaching has been introduced from more recent empty chatter, it is

altogether wicked and profane. As for that, either remove it or stand firmly to stop and prevent it altogether.

for they will increase in ungodliness. For if anything spurious is introduced, Paul says, it always leads to absurdity. And he receives a greater offering every day.

like gangrene. Gangrene is a infected ulcer, consuming the place, causing rotting; some say it is a creeping ulcer, or erysipelas[2].

He who is *Hymenaeus*..." Of those ones who utter profane and empty chatter.

— [THEODORET] *saying that the resurrection*. They called the succession of procreation of children to be cursed resurrection: and they enticed some to depart from apostolic teaching. [*end of the excerpt from Theodoret PG 82.685A*] —

saying that the resurrection has already happened. Rightly said above, for ungodliness will increase even more. For see how many evil things arise from saying that the resurrection has already happened. We would be deprived of the presence of Christ, what could be more grievous? There is no remedy, nor punishment. Christ, who promised these things, lies. And many similar things, such as, "If there is no resurrection, then Christ has not been raised," (1 Cor. 15:14) nor does a judge sit over the living and the dead. (Acts 10:42)

and they overturn the faith of some. Of those who are simpler and weaker.

Yet the solid foundation. Indeed, the faith of the weak is subverted; "a solid foundation", however, stands (referring to the faithful who cannot be overthrown), having this mark and sign:

The Lord knows those who are His. Once indeed they were foreknown as wholly devoted to God and unchangeable. For the

sign that they are known by God is that they could not be overthrown by wickedness so as to depart from the faith.

depart from iniquity. Here is another indication: namely, let everyone who calls upon the name of the Lord depart from iniquity, that is, from the error of doctrines, as it is proper to call upon His name. For those who, like certain living columns, remain immovable, bear these inscriptions in their works.

> **2 Timothy 2:20-21** ***In a large house, there are not only golden and silver vessels, but also wooden and pottery, some of which are for honor, and others for dishonor. Therefore, if anyone cleanses himself from these, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.***

Even now there are some who marvel at why the wicked are not destroyed. And we say that just as in a large house there are various vessels, so too in the world there are different kinds of people, not made so by God. For how could the wicked have the power to cleanse themselves? For this, going forward, commands those who lead themselves to this.

and others for dishonor, such as wooden and pottery items.

Therefore, if anyone cleanses himself. If the pottery vessel is something dishonorable and unclean, for Paul said, "*If anyone purifies himself*," how then does he speak concerning the apostles, "Having therefore this treasure in earthen vessels"? (2 Cor. 4:7) And we say that there it discusses the nature of the body, not as something impure, but as something made of clay and earth. For from these the shell, the hard shell, is received there, as in relation to the comparison of the treasure contained within it. However, here it discusses virtue and wickedness, calling the wicked ones "pottery" and the virtuous ones "golden." Such persons are able,

by their own choice, to be changed, both toward the good and toward the bad.

a vessel for honor. As for vessels made of gold and pottery in a house, the vessels always remain the same. But for such-shaped people, it is serious that the pottery becomes gold, and the gold through negligence becomes pottery. Therefore, if someone cleanses himself from these wooden and pottery-like people, as having nothing of their kind, he becomes useful to the Master, since those others are clearly useless.

prepared for every good work. Even if now is not the time or opportunity to do this, one must nevertheless be ready and prepared to endure persecutions, sufferings, and martyrdom.

On divine teaching and a life pure and peaceful even toward adversaries.

2 Timothy 2:22-26 ***Flee from youthful lust. But pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart. Reject foolish and ignorant questions, knowing that they generate arguments. A servant of the Lord must not argue but be gentle to all, able to teach, patient, correcting challengers with gentleness, in the hope that God may grant them repentance leading to a knowledge of the truth, and that they may come to their senses and escape the Devil's snare, having been captured by him to do his will.***

Youthful lust is not only fornication alone, but also every improper desire, whether one lusts for power or for wealth; for these fantasies are foolish and unstable of mind. Indeed, even an old man becomes youthful.

But pursue righteousness. Righteousness is defined as the true and loyal temperament toward those we love.

love, and peace with those who call on the Lord. That is, to those who trust alone, those who call upon the Lord without deception and deceit; to the peaceful, the unarmed, unite with them, pursue what has been said with them.

from a pure heart. For one can also call upon piousness with hypocrisy.

foolish and ignorant. For there are also sound and learned questions, namely those concerning the sacred Scriptures. But why did he say, "*Reject,*" and not rather, "Convince and refute it yourself"? Because a good answer brings no benefit: for they generate arguments.

A servant of the Lord must not argue. For the servants of Christ ought to be peaceful.

but be gentle to all. If one ought to be gentle and mild, how did he say elsewhere: "Rebuke them sharply," (Titus 1:13) and: "Let not the youth be despised"? (1 Tim. 4:12) Because it happens that one can rebuke sharply with mildness, and rashly and severely.

able to teach, that is, to those who desire to learn. Furthermore, flee from a heretical man after one or two warnings.

patient. For indeed, boldness is fierce, but gentleness knows how to persuade. For who would be persuaded by the bold one, who is often opposed even by the one advising? How then does Paul say elsewhere, after the first and second admonition, to avoid heretics? For see, having said this here as well, he designated the heretics as those challenging. And we say that those confessed and incurably ill must be avoided. But those concerning whom the matter was doubtful, and it is clear from what was said, "*that God*

may grant them repentance." For the phrase "may" is a custom for us to speak about the uncertain.

correcting challengers with gentleness. For this is most necessary. For often he who has been given advice ten times and has not listened will obey another who gives advice once, clearly the first ten counselors are working against their own interest.

that God may grant them repentance. And if it happens, Paul says, it is the work of God, not only of your gentleness. He suppresses the mindset of the teachers, leading the matter up to God.

and that they may come to their senses and escape the Devil's snare. But what is the knowledge of the truth? It is to recover from the Devil and from false doctrines, toward the truth of faith. See how, as from drunkenness or madness, Paul said they recover from the Devil's snare. For just as a little bird, even if caught by the tip of its foot, is still under the snare beneath it; so also we, even if we stray slightly from the doctrine, are caught under the Devil's snare.

having been captured by him. Being revived while captured, that is, being seized and confined by error to the will of the Devil. For those who are led astray by evil doctrines, having been seized to the Devil's own will, are held by the Devil.

Translator notes for 2 Timothy chapter 2.

1. Gregory of Nyssa, Commentary on Ecclesiastes, 1.5.293, http://khazarzar.skeptik.net/pgm/PG_Migne/Gregory%20of%20Nyssa_PG%2044-46/In%20Ecclesiasten.pdf

2. “erysipelas” [ἐρυσιπέλην]. Erysipelas is a bacterial skin infection involving the upper dermis that characteristically extends into the superficial cutaneous lymphatics. The Latin translation translates as, “Gangrene is an ulcer that consumes an infected place, causing rotting: which some call ἕρμην, because it seems to crawl.”

CHAPTER 3

Prophecy of abundant human wickedness, through reprehensible deceit.

2 Timothy 3:1-5 ***But know this, that in the last days difficult times will come. For men will be lovers of themselves, lovers of money, boastful, proud, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, uncommitted, devilish, without self-control, brutal, despisers of good, traitors, reckless, snobbish, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from these turn away.***

Even in the days of Moses, there were Jannes and Jambres[1] (Ex. 7; 2 Tim. 3:8), as he says: for this is what the words about the golden and pottery vessels signify. Therefore, these types always exist, but especially in the last times.

difficult times. It is not the times or the days that are to blame, but the wicked people living in them. For we call times good or bad based on what happens in them.

lovers of themselves. This is the root of wickedness, to consider only oneself. And those who are such, neglecting their brothers, first destroy their own.

arrogant. From *lovers of themselves* are *lovers of money*. From these offspring are the *boastful* and the *proud*, then from these, *blasphemers*. For evil types cling to each other just as those who are good do. For all good proceeds from love.

disobedient to parents. For arrogance is known to be carried even against nature.

ungrateful. The greedy are also ungrateful. For they give thanks only when they have fulfilled their desire, but it never happens

that they themselves are satisfied. But he who is such is also impious. For he who does not have gratitude towards God the Benefactor [εὐεργέτῃ[2]], how will he show gratitude to others?

without natural affection. Like those who are hostile towards their own.

uncommitted. It shows that they have made no agreement with anyone.

devilish. Like slanderers. For he who is conscious of no good in himself curses and slanders everyone, finding some comfort for himself in this.

without self-control. Namely those who do not control their tongue, stomach, and those things which are under the stomach.

brutal. Some are harsh and cruel.

despisers of good. That is, enemies of all things good.

traitors. One who betrays friendship and companionship.

reckless. That is, rash and having nothing stable.

snobbish. That is, full of arrogance.

lovers of pleasure rather than lovers of God. Exchanging the love of the divine for something shameful. Indeed, the very form of holiness exposes both hypocrites themselves and deceivers.

having a form of godliness. From those who speak, they seem to be cultivators of godliness: but from those who act, they are found and convicted to be contrary to their words.

And from these turn away. As for those, about whom Paul passed over without going into detail. But writing to Timothy, he advises those with Timothy to avoid such people. For he would not have

come to the last days, but rather immediately after the death of Paul, in which Timothy was still to be involved.

> **<u>2 Timothy 3:6-9</u>** ***For from these are those who enter into households and lead captive young women burdened with sins, who are driven by various lusts: always learning, and never able to come to the knowledge of the truth. Just as Jannes and Jambres resisted Moses, so do these also resist the truth, men corrupted in mind, reprobate concerning the faith, but they will progress no further. For their folly will be evident to all, as was that of those men.***

Behold, all their secret and shameless plotting was revealed by the saying, *those who enter into households and lead captive young women burdened with sins*. Do you see that they have been deceived by the Serpent's deceit, which he used against Adam? For it was likely that he also deceived these men through the women. But by calling them mere women, he only revealed what is easily deceived. Therefore, the one being deceived, even if he is a man, differs in no way from a woman in this respect. But the multitude, accumulated with sins, also shows the confusion of sins. For it is not simply, Paul says, that women deceive (for there are also women of a courageous nature, just as there are men of a weak nature), but the sins accumulated, for from these come also the acts of deceit.

who are driven by various lusts. Paul did not blame nature, but such a woman. Here he encountered many lusts. Both bodily and mental. And see also the phrase "*driven*," as if towards irrational beings.

always learning. Not excusing them for these things, but rather strongly blaming them. For since they have heaped up sins for

themselves, their mind has naturally become hardened because of them.

Jannes and Jambres. These were the magicians of Pharaoh. But how does one know their names when Scripture does not say? We say that it was from unwritten tradition; it was likely from the Holy Spirit that Paul knew.

so do these also resist the truth. To the true faith.

men corrupted in mind, reprobate concerning the faith, but they will progress no further. When someone's mind is corrupted by passions, then they become unreliable regarding faith. How could they advance in wickedness without saying "they will advance"? Here it says, "*they will progress no further*." There it says that once they begin to wander, they will not stand anywhere, but will always devise something worse; here, however, it says that they will neither deceive nor seize many of the prudent.

— [OECUMENIUS] For Paul said beforehand, "Wandering and being led astray." (2 Tim. 3:13) Therefore, the power lies with those who are not easily deceived. [*end of the excerpt by Oecumenius A f. 181r; B f. 219r; G f. 308r*] —

For their folly will be evident to all. Where does this come from? "From ancient times," Paul says, "be assured. For wickedness is easily exposed."

In another way. If you are unbelieving, learn from what happened to those magicians (Jannes and Jambres). For even they were exposed as performing illusions and deceiving, when Moses truly performed wonders, so that all things of deceit flourish only for a time.

2 Timothy 3:10-11 ***But you followed my teaching, my conduct, my purpose, my faith, my patience, my love, my endurance, my persecutions, my sufferings, such as happened to me at Antioch, at Iconium, and at Lystra, what persecutions I endured; and out of them all the Lord rescued me.***

Indeed, those are such, Paul said, but you know that mine are not of this kind. For you did not simply accompany me, but you followed closely, that is, you accompanied me for a long time, and you paid attention to all my teachings. Therefore, you must be steadfast in the state of moral teachings, unshakable, "*followed my teaching*." On the matters concerning doctrines.

my conduct. Concerning life. How I was led, Paul says, in the state.

my purpose. As to eagerness, and to the presence of the soul.

my faith. Preserved in dangers, which would not allow despair, but to believe in God that He would deliver.

my patience. Paul says, nothing of the trials was more grievous to me.

my endurance. Endurance towards persecutions.

such as happened to me. Not only was I persecuted, Paul says, but I also suffered. Then, furthermore, he goes through the trials in detail, making the disciple bolder by this. For continuous memory of the trials, he knows, encourages the soul. But he only mentions these things either because they are more recent or because they were known to Timothy, and this is more likely.

at Antioch. The trials are not listed by type. For the discourse does not see it as motivation, but as guidance for the disciple. And here Paul speaks two things suitable for encouragement. That I, he says, showed zeal, and God gave assistance. He indeed says Antioch in Pisidia.

— [OECUMENIUS] "*at Lystra*." I suppose that Paul said Lystra in the last place out of some misery, from which Timothy originated: as if he were to say: Surely, I suffered in frequent and populous cities what I endured; but why did I also suffer in Lystra? From there were found men who would afflict me in Lystra? [*end of the excerpt by Oecumenius A f. 181v,; B f. 219r; G f. 308r*] —

> **2 Timothy 3:12-17** ***And all who desire to live godly in Christ Jesus will be persecuted. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you remain in the things you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for criticism, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.***

And what am I saying about myself? For all who desire to live piously will be persecuted, Paul says, persecution not only from the idolaters but also tribulations and temptations. For the way of life is narrow and afflicted. (Matt. 7:14)

in Christ Jesus. For this alone is a godly life, the one in Christ Jesus.

will be persecuted. Such is the nature of things. Since the present life is not for the godly, but for the wicked. For no one lives in peace who wages war and shoots arrows.

will grow worse and worse. For to grow is split in the middle, both for the better or for the worse. Therefore, these will grow towards

the worse. For by interpreting what worse is, Paul said that they themselves will be led into error and will get it wrong.

But you remain in the things you have learned. Likewise said David, Do not envy the wicked, nor desire to be with those who do evil. (Ps. 24:1)

you have learned, Paul says, that is, you learned with certainty.

knowing from whom you have learned them. Paul states two reasons why he must remain committed. And because you have not learned from just any common person, but from Paul; and because a deep root has been placed in you by the Scriptures, having been written a long time ago. However, he calls the Sacred Letters Scripture because they are inspired by God.

which are able to make you wise for salvation. He will not allow you to suffer anything foolish, like most do. For the one who knows the Scriptures, as one ought to know them, would never be put to shame.

for salvation through faith in Christ Jesus. But it makes you wise, not according to the external wisdom that is in words and deceit, but to *salvation through the faith in Christ*. For the holy Scriptures, and the wisdom from them, lead to the faith of Christ.

All Scripture is God-breathed [θεόπνευστος] *and profitable*. Having spoken many ways of comfort, Paul now speaks of the greatest, that which comes from the reading of the Scriptures. For he is about to say something sad, namely about his own death. But if Timothy must read, how much more must we?

for teaching. Since good things teach both lessons and actions.

for criticism. Concerning the refutation of falsehoods.

for correction. To correct the brothers.

for training in righteousness. For the training and leading into righteousness. For from these things, Paul says, something perfect [ἄρτιον] comes to be. A perfect person is one who is always equal, neither leaning downwards with a saddened spirit nor rising and swelling in prosperity, but always remains the same in unequal circumstances.

equipped for every good work. Not merely participating but being equipped and complete.

Translator notes for 2 Timothy chapter 3.

1. Long-standing Jewish tradition says that Jannes and Jambres were the two chief magicians who withstood Moses and Aaron in Exodus 7.

2. Εὐεργέτης, meaning "the Benefactor" (from ευ-, "good", + εργετης, "doer, worker").

CHAPTER 4

<u>2 Timothy 4:1-2</u> ***I therefore seriously charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, at his appearing and his kingdom: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.***

The continuous exhortation and command produces three effects: it makes the command more formidable and undeniable, and it presents what is useful in speech. For if it were not such, it would not be necessary for it to be preached with such great determination. Moreover, what belongs to him who urgently

announces it is done, no longer subject, as is likely, to the negligence that usually occurs in preaching.

who is to judge the living and the dead, at his appearing. Paul speaks of the sinners and the righteous, or those who have passed away, and those still living, or that many will be left alive then. Paul also says elsewhere, "Indeed, we shall not all sleep." (1 Cor. 15:51)

at his appearing. When is the future to be judged? At the Lord's arrival, which will be after the kingdom and glory have come. For he will not come in the same way as he came before.

Preach the word. But what then is the obstacle? Do not hide the message, but proclaim it.

be prepared. That is, repeat, look around and watch that no one sins. And do this promptly, untimely, that is, do not have a fixed and definite time for this, but at all times, even if it is not convenient, manage. And if you find, Paul says, someone sinning, *correct*. For nothing ought to be done before you have convinced: and after you have shown him to be guilty, *rebuke*.

Find fault, blame. Then after the wound, apply a remedy. For Paul says, "*encourage*," so that such a person is not swallowed up by excessive grief.

with great patience. For the matter requires patience, so that one should not simply trust those who speak, but come through every investigation and the test of time to the truth.

and careful instruction. Paul says to admonish along with the rebuke, as one lays it upon a child, not as one punishing an enemy, for he knows when encouragement has more power than rebuke.

About those who were devising new things to oppose Timothy.

<u>2 Timothy 4:3-5</u> ***For there will be a time when they will not endure sound teaching; but according to their own desires they will accumulate for themselves teachers, having their ears tickled; and they will turn away their hearing from the truth and turn aside to myths. But you be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.***

Therefore, before they rush headlong, occupy them in the meantime while they obey you. For this reason, Paul says "in season and out of season," (2 Tim. 4:2) as long as they endure. For they must be accustomed to persuasion before they revolt. But observe the absurdity of the teachers, that the desires of the people serve as a pretext for them to protect themselves.

having their ears tickled.[1] That is, delighting in hearing things that excite desire, and always longing to hear things that please.

and they will turn away their hearing from the truth. Paul foretells these things, not to cause sorrow, but teaching that it is necessary for the disciples, until they become obedient and reasonable, to be properly shaped and to be burdened, and so that when this comes to pass, they do not lose heart. "For I was prepared," he says, "and I was not disturbed." (Ps. 119:60) Do you see that they do not err as if unaware, but willingly? For they will turn away their hearing, he says, and be turned aside, so that the evil is voluntary.

But you be sober in all things. Therefore, because of being sober and having been awakened, he said these things.

endure hardship. Strive, Paul says, labor, anticipate the teachings of the disciples in good and true doctrines before that distress comes upon you.

fulfill your ministry. For even Timothy also served in preaching. Indeed, he preached. Therefore, complete what you have begun

with confidence, and spread the message while they are still receptive.

Concerning his own impending departure, into eternal glory.

<u>2 Timothy 4:6-8</u> ***For I am already being poured out as a drink offering, and the time of my departure has come; I have fought the good fight, I have finished the race, I have kept the faith. From now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who love his appearance.***

For I, Paul says, already offer myself as a sacrifice to Christ. And he did not say sacrifice, but a *drink offering*, indicating something greater and more sacred. For a part of the sacrifice alone was offered to God as incense. But the entire drink offering was dedicated to Him. And Paul himself commands his disciples to do this, saying: "Present your members as a living sacrifice." (Rom. 12:1) For he who sacrifices for Christ performs a sacred service himself.

— [OECUMENIUS] The meaning of "*being am poured out*" is, as it were, that I break the war against all. Neither fighting nor being fought against, for I am perfected.

of my departure. For departure means death, either because of the departing from the earth from which we were taken; or towards the Creator Christ. [*end of the excerpt by Oecumenius Π f.169r; A f.182v; B f. 220v; G f.309v—310r*] —

fought. Paul said this, not boasting: by no means, but consoling the disciple, as if he were going to receive crowns and rewards for good works, and as if he said: You ought rather to rejoice than mourn, that I achieve such an end.

I have fought the good fight. For every struggle on behalf of Christ is good, even if it involves chains, or persecutions, or deaths. If therefore it is good, then you should accept it yourself.

I have finished the race. For Paul had run through the world, leading all to the knowledge of God, so that the Gospel had been fulfilled from Jerusalem all the way around to Illyricum.

I have kept the faith. For many wished to seize it from him, false friends, enemies, Greeks, Jews,

From now there is laid up for me the crown of righteousness. Then Paul also comforts Timothy from his sufferings. For who would grieve over one receiving a crown? And of righteousness, as if it were the universal virtue.

which the Lord, the righteous Judge, will award to me on that day. For do not tell me here about temporary things, for I seek those there. But see how the obligation demands it from him, through the phrase, "*will award to me*," but he did not say, "He will give"; this is also indicated by, "*the righteous Judge*."

not only to me. Here he also appointed Timothy, saying that he will repay you as well.

For if he gives a crown *to all who love his appearance*, much more to you. But who loves his appearance? Those who do good deeds and are rewarded by the good.

<u>2 Timothy 4:8-13</u> ***I urged you to come to me quickly. For Demas has forsaken me, having loved this present age, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is useful to me for ministry. I have sent Tychicus to Ephesus. Bring the cloak that I left with Carpus at Troas, and the books, especially the parchments.***

For what reason does Paul call Timothy to himself to whom the Church of Ephesus had been entrusted? Since Paul being in prison, he was not able to leave. Therefore, he wishes Timothy to come to him, both because he is alone, and because he had given him certain instructions.

come to me quickly. Paul did not say: Meanwhile, while I am still alive: for he did not want to sadden Timothy.

having loved this present age. Having become safe and secure, as he thought. For Demas preferred to indulge in luxury at home rather than suffer hardships with me. But Paul does not want to slander this man, rather to support us so that we do not become weak.

Crescens to Galatia. They had left of their own accord, therefore he does not say, “The rest.” Moreover, Titus was among the distinguished to whom the bishopric of Crete had been entrusted.

Only Luke is with me. This Luke is the one who wrote the Gospel and the Acts of the Apostles. And since he was eager to learn, holy and committed, he was never separated from Paul.

Take Mark and bring him with you, for he is useful to me. Paul said, "Not for my comfort, but for the ministry of the Gospel." Indeed, Paul also called Timothy for this reason, so that after his death the brothers might be comforted.

for ministry. Of the Gospel, Paul says.

I have sent Tychicus. See the unity through all things.

Bring the cloak that I left. Here Paul mentions a certain garment. However, he seeks to ensure that he is not a burden to anyone in need. For this is of the greatest concern to him everywhere.

— [CHRYSOSTOM] In another way. Here the type of clothing is mentioned. Some indeed want it to signify a case in which little

books were kept. But what necessity was there for the little books themselves, for one who was soon to depart to God? Certainly, then it was especially necessary to entrust them to the faithful, and for them to have those as their own teaching. Indeed, he was seeking a case so that he would not need to receive it from others. [*end of the excerpt by Chrysostom*] —

— [THEODORET] *especially the parchments*. The term "*parchments*," more commonly known in Roman usage as "scrolls" [εἴλητα], was used moderately according to the custom in Rome, from which Paul was indeed writing the Epistle. For the ancient Scriptures were contained in scrolls, just as the Jews still mostly possess them up to the present day. *[end of the excerpt by Theodoret*] —

He referred to *books* [βιβλία] in a general sense, so that Paul might also have books in another form or format.

especially the parchments. Perhaps, however, these contained certain more useful things within themselves. Nevertheless, those worthy of laughter are those who think that the Apostle here meant a cloak rather than a type of booklet, who did not pay attention to the sequence of letters. For it would have been needless to say: "And books," even if that had been a type of booklet, since it could have been indicated together with others.

2 Timothy 4:14-18 ***Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Beware of him yourself, for he strongly opposed our words. In my first defense, no one came to my support, but all deserted me (may it not be counted against them). But the Lord stood by me and strengthened me, so that through me the preaching might be fully accomplished and all the Gentiles might hear it. I was rescued from the***

lion's mouth, and the Lord will rescue me from every evil deed and will bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

Paul also showed Timothy to endure bravely the troubles from common people. For it is painful to be wronged, especially by common people.

the Lord will repay him. Not because Paul was pleased with the punishment, but because for the sake of the weaker among the believers, those who were excessively opposing had to suffer badly, so that they would not despise the weakness of the preaching.

according to his deeds. Or that it is a prophecy of things to come, not a curse.

Beware of him yourself. Paul did not say, Punish, punish (for it was also permitted for Timothy to do this through the spirit), but, *Beware*. Do you see that he does not allow punishment? But the "Beware" is like a warning.

opposed our words. That is, to those of the preaching.

In my first defense. Paul already appeared before Nero and escaped. But when he instructed his cupbearer, then he was beheaded. For Nero did not have such zeal towards idols; he was thus relentless in all things.

but all deserted me. The Jews, Paul says, the brothers.

may it not be counted against them. Do you see that Paul not only does not wish to be avenged, but also prays for their forgiveness? And yet he suffered terrible things. For it is not the same to be betrayed by strangers as by one's own people.

But the Lord stood by me. For the Lord does not abandon the one forsaken by men. He *strengthened m*e, Paul says; that is, the Lord

granted boldness and did not allow me to fall. Do you see a counsel to the disciple, and again another comfort?

so that through me the preaching. See the humility. For I was helped not as worthy of assistance, but because of the preaching, so that it might be fully accomplished and come to an end.

and all the Gentiles might hear it, Paul says. "So that the power of the preaching and the care concerning me may become evident to all."

from the lion's mouth. It refers to the lion, that is Nero, because of his cruelty and beastliness.

and the Lord will rescue me. If He will deliver, how does He say, "I am already being poured out"? But see. Then indeed the Lord delivered Paul from Nero, but now no longer from Nero, (for enough has happened according to the Gospel,) but from every sin, that is, the Lord will not allow one who has been condemned in anything to perish.

will bring me safely into his heavenly kingdom. Paul says, "He will snatch me from there, and will keep me." For this means, "He will bring me safely into his heavenly kingdom." Therefore, this is the true salvation, when we shine there.

To him be the glory forever and ever. Amen. See the doxology for the Son as well as for the Father elsewhere, and for the Spirit; here indeed is the Lord, namely the Son.

2 Timothy 4:19-22 ***Priscilla and Aquila greet you, and the household of Onesiphorus. Erastus stayed in Corinth. I left Trophimus sick in Miletus. Make every effort to come before winter. Eubulus and Pudens and Linus greet you, as does Claudia, and all the brothers. The Lord Jesus Christ be with your spirit. Grace be with us all. Amen.***

These are the ones whom Paul continually remembers among the tentmakers, from among whom he also stayed with and often mention. But he first remembers the woman, as more trustworthy and earnest. For she also instructed Apollo. He offers a greeting, both comforting at the same time, and also showing honor and love through this, and the greater things, having been filled with much grace, the one being addressed.

and the household of Onesiphorus. For Onesiphorus was in Rome. Therefore, Paul greets those in his house, stirring up zeal similar to that of Onesiphorus.

Erastus stayed in Corinth. Since Paul did not remember these things before, now he remembers, in order to show that he is isolated on all sides and needs Timothy.

I left Trophimus sick in Miletus. Miletus is near Ephesus. Therefore, when he sailed to Judea, Paul left him in Miletus, or after arriving in Rome, again in these parts, we do not have information to say.

sick. Why then did he not heal him, but let him be? Because the saints did not do everything, so that they would not be considered better than human nature.

Make every effort to come before winter. "Until then," Paul says, "while I live, so that you do not see me having been delayed by the winter."

and Linus. They say that this Linus became the second bishop of Rome after Peter.

as does Claudia. Do you see how even women have been fierce and passionate, crucified to the world? Indeed, this kind is in no way inferior to men, provided they desire it.

and all the brothers. Those mentioned by name were more fervent in faith.

The Lord Jesus Christ be with your spirit. The help is twofold, that of Christ and that of the Holy Spirit, as if Paul were saying, With the coming of the Holy Spirit which you now have. Let also the Lord Jesus Christ be with you. Since this is with you, you will not suffer at my departure. Or that it is not possible to enjoy the presence of Christ without being endowed with spiritual grace, so as to be, in relation to this interpretation, with your spirit, that is, with spiritual grace.

Grace be with us. And Paul prays for himself, either so that he may always be grateful, or so that he may always have a spiritual gift.

Finished, with divine help, of the later Epistle to Timothy.

It was written from the city of Rome, when Paul was brought before Nero Caesar the Roman for the second time.

Translator notes for 2 Timothy chapter 4.

1. *having their ears tickled.* [Κνηθόμενοι τ ὴν ἀκοὴν]. Most English translations read “having itching ears,” which is an expression meant as an experience for a relief for curiosity. But as we can see by the interpretation by Oecumenius, the expression refers to the experience of pleasure, where “having their ears ticked” fits the context better. Other Greek Early Church Fathers such as Clement of Alexandria, John Chrysostom, and Theodoret of Cyrus understand Κνηθόμενοι τ ὴν ἀκοὴν as referring to pleasure, not curiosity.

COMMENTARY ON TITUS
BY OECUMENIUS

HYPOTHESIS ON THE EPISTLE TO TITUS

Paul sends this letter from Nicopolis. For he spent the winter there. The purpose of this letter is this: He left Titus in Crete to appoint clergy in the cities. Since many there were attempting to deceive the people under the pretext of the law, Paul, having learned this, writes. And first, giving thanks to God for His reverence, it signifies that the faith in Christ is not new, but has been prepared and promised by God from eternity. Then concerning the state of the clergy, and it teaches how and what kind of minster they ought to be. And he is commanded to rebuke those who contradict the sound doctrine, especially those of the circumcision, knowing that the Cretans are always liars, evil beasts, lazy gluttons, and to teach that all food is clean to the clean, and how the older women who owe this duty must train the younger women in self-control. He also exhorts how slaves ought to be subject to their own masters. And finally, having reminded that the grace of the Spirit did not justify us by works, but by His own kindness; and having commanded to avoid legal disputes as shameless, Paul shows that after sending Artemas to Titus, so that he might come to him, he also instructed him to teach and to take the lead in good works among his own, and thus Paul completes the Epistle.

THEODORET

Titus was an excellent disciple of Paul. Indeed, he was appointed by Paul to be the bishop of Crete, which was very large. Moreover,

he was authorized and entrusted to ordain bishops in the lower ranks. When Paul wrote these things, he was in freedom: for he nowhere mentions affliction. The letter is also extended to the Jews. However, this letter seems to have been earlier than the letter to Timothy.

The Epistle to Titus by the Apostle Paul

CHAPTER 1

Preface.

Titus 1:1-4 ***Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the knowledge of the truth that leads to godliness, in the hope of eternal life, which God, who never lies, promised before the beginning of time, but has now been revealed in his times his message through his preaching, which was entrusted to me, according to the command of our Savior God, who abolished death and brought life and immortality to light through the Gospel, to Titus, my true child in a common faith: Grace, mercy, and peace from God the Father and Christ Jesus our Savior.***

Paul places no distinction here; elsewhere indeed a servant of Christ, but an apostle of God, now truly in a different manner.

according to the faith. Because of faith, that is, because the chosen vessels of God have entrusted themselves to me, I have been made an apostle to teach them. Or in this way: I am an apostle to bring the elect to faith through me, and to know the truth of godliness, Christ. Or thus: To become an apostle and for the elect to be believed was not simply given to me, but because I came to know the truth of godliness. But what is this truth? Christ. Well then, the

truth concerning godliness, just as with any other truth, is not about godliness as if it were a skill to be learned.

in hope of eternal life. Indeed, to know the truth itself for its own sake is a great reward beyond thousands, but now the generous God also gives, besides this very reward, *eternal life*. For it is said to be for *the knowledge of the truth*, of the life that is based on hope, eternal. And the term "eternal," making a comparison to the Jews: for they had the promise of present life.

which God, who never lies. If God is without deceit, He will certainly fulfill what He has promised.

promised before the beginning of time. Not by a later decree or repentance, Paul says, did God determine this, but from the beginning. The greatest honor is that we were loved from the beginning.

but has now been revealed. What did God reveal in his own times and appropriate seasons? The life which he had promised from eternity. For his Word, that is, Christ, is life and the giver of life. Therefore, when Paul said that God had promised life, he immediately added, "*revealed in his times his message through his preaching*": but through his preaching, as if the Word itself, that is, Christ, is the author and giver of that life. Through preaching indeed, that is, openly and plainly.

which was entrusted to me. From what Paul says: It has been entrusted to me, and, according to the command, he signified that it must necessarily be done and, without making any excuse, whether willing or unwilling, to preach. This also you, he said, do, O Titus.

to Titus, my true child. For one is a child because they have been baptized by them, but not legitimately, because they are sinful. The reason for you being my child, Paul says, is shared faith. He praises Titus as having nothing more than faith in him.

Another way. Titus, the child of Paul, as he was taught faith by him, and according to *common faith*, that is, from baptism, is a brother of Paul. For there is one Father, Christ, and one mother, the baptismal font.

Grace, mercy. It is fitting that grace and mercy be prayed for Titus, who is a teacher. For if you do not govern the people, that is, with *grace, mercy, and peace*, Paul says, the ship of the Church will be overturned.

On the training of teachers for ministry and the rebuke of the disobedient.

<u>Titus 1:5-6</u> ***For this reason I left you in Crete, that you might put in order what was left unfinished, and appoint elders in every city as I directed you. If anyone is blameless, the husband of one wife, having faithful children who are not accused of overindulgence or insubordination.***

You see them as distributing the inhabited world like one house, and each doing something; but look at the athlete of Christ. Where there was danger, Paul himself was present; but when some honor was about to come, he sent the disciples. For Paul had left Titus to appoint bishops in each city, since he had first made him a bishop. And see, he is not ashamed to write to the disciple, saying, "*put in order what was left unfinished*." For Paul was looking to this one thing alone, namely the salvation of all.

elders in every city. For Paul did not wish the entire island of Crete, which was large, to be governed by one bishop, but each city to have its own shepherd. And he calls the bishops elders.

If anyone is blameless. Let his life be pure, it is said, and let no one have occasion to find fault with his life.

the husband of one wife. Paul says that she alone should know the lawful one. He silences heretics who detest marriage, as if they could also take care of anything after marriage. But he forbids the second marriage, as being under condemnation.

having faithful children. For he who has not disciplined his own children, how can he manage others?

> **<u>Titus 1:7-8</u>** ***For the bishop must be blameless as God's steward, not stubborn, not quick-tempered, not drunken, not violent, not greedy for gain; but hospitable, loving what is good, self-controlled, righteous, holy, disciplined, holding firmly to the trustworthy message as it has been taught, so that he may be able both to encourage with sound doctrine and to refute those who contradict it.***

To be accused is a general concept. For to be accused encompasses all things that are to be named: that is, one against whom no crime can be charged.

as God's steward. Since, Paul says, the office is great, it also requires great watchfulness.

not quick-tempered. For he who cannot master himself, how will he be able to beneficially lead others?

not drunken. Drunkard, overbearing.

not violent. Not one who harms the consciences of brothers.

not greedy for gain. As one who is poor is usually like: as if any profit, even if it seems just, is disgraceful for a bishop.

holy. Pure from passions.

disciplined. Not only regarding food alone, but also all passions.

holding firmly to the trustworthy message. Or of the true, or of that which is granted through faith, and not from reasoning.

Therefore Paul said, *as it has been taught*, meaning that one can teach even without external wisdom. For, he says, there is no need for natural or philosophical evidence, but rather for doctrine and usefulness.

be able both to encourage with sound doctrine. This will be from both understanding and knowledge of the Scriptures. Teaching that is healthy is that which teaches true doctrines and a righteous life.

and to refute those who contradict it. For the one who does not know how to fight against enemies, and to capture every thought into the obedience of Christ, will do none of the necessary things.

Against those who advocate for bodily purifications, and in favor of spiritual virtue.

Titus 1:10-11 ***For there are many unruly and vain talkers and deceivers, especially those from the circumcision. They must be silenced, who overturn whole households, teaching things they ought not for dishonest gain.***

Paul said the root of all things, from which the rest also grow. For the disobedient person does not want to yield themselves, but desires to rule and oversee others. Then it is necessary that he who rules with ecclesiastical authority also teaches, but he who teaches before he has learned, because he does not obey others, is rightly found to be a babbler and a deceiver of minds.

especially those from the circumcision. For even Christ reproached them for seeking power: who, even after receiving faith, did not abandon this disease.

They must be silenced. For if a bishop has the care and leadership entrusted to him of others, and does not know how to silence the mouths of babblers and seducers, and to convict them, he becomes the cause of loss for those who perish. And rightly it is said: *must be silenced*: that is, by the force of rebukes, they should not even be allowed to speak, so that from this there may also be found listeners.

teaching things they ought not for dishonest gain. There is nothing that this passion does not urge to transgress.

Titus 1:12-14 ***One of them, a prophet of their own, said: "Cretans are always liars, evil beasts, lazy gluttons." This testimony is true. For this reason, he rebuked them sharply, so that they might be sound in the faith, not paying attention to Jewish fables and human commandments that turn away from the truth.***

It is asked for what reason Paul brought forward the testimony of the Greeks, and commended it, especially since it was not rightly said? But what is the testimony? The Cretans built a tomb for Zeus. And so a certain poet[1] says: The Cretans built a tomb for you, O king; but you are by no means dead, for you always live. Part of this prophecy is: The Cretans are always liars, etc. However, the Apostle attested that this saying is true. But if this testimony is true, then Zeus must be immortal. Yet we say that in this alone he said the testimony was true, because he called them liars themselves.

— [OECUMENIUS] Epimenides the Cretan, the oracle of the prophet. Callimachus has also made use of the verse spoken by him in the hymn to Zeus. [*end of the excerpt by Oecumenius G f. 314r*] —

Where Paul says: "*This testimony*," namely that he says they themselves are liars. Indeed, someone might say this is so: but why did he bring forth testimony from the Greeks? And we say that this affected them with the greatest shame that it produced testimony of their own wickedness from their own people. For since those among us do not have faith in them, Paul brought their own accusers to them. This God was also doing when, through the star, He indicated Christ to the Magi, so that they would be occupied with astronomy (Matt. 2), as if admonishing them by their own. Again, the prophet from the oxen drawing the ark (2 Sam. 6:3). Moreover, Saul from the woman having the spirit of Python (Acts 16:16), because he believed her. In these ways God was revealing Himself. Nor is it opposed by the fact that Christ and afterwards the apostles forbade demons to speak: for signs were made which could persuade (Mark 9:38). It was necessary that they persuade men by those whom they believed.

For this reason, he rebuked them sharply. Therefore, because some are wicked, he says, rebuke them more harshly, for they could not be led from gentleness to what is right.

be sound in the faith. To be sound in faith, however, is if one has introduced nothing external to it, neither Jewish nor Gentile.

Jewish fables. The Jewish stories are called fables for two reasons: both because their time has passed, and because even when they were in force, they were a resemblance of truth and not the truth itself.

and human commandments. Paul speaks about the observations concerning food, which is evident from what follows.

Translator notes for Titus chapter 1.

1. Epimenides is regarded the author of the well-known verse "Cretans are ever liars, evil beasts, lazy bellies." It appeared for the first time, in

Callimachus' Hymn to Zeus, and later, in the Christian era, Paul the Apostle mentioned it in his epistle to Titus. his verse has become controversial because of questions relating to its origin and/or its context, and because of the relation between its supposed author and the bad reputation of the Cretans ... his reputation of the Cretans seems to have been created out of caprice by ancient non-Cretans who sought for various reasons to vilify the inhabitants of Minos' island. An historian of Crete illustrates the case: Callimachus of Cyrene called the Cretans liars because they presented Zeus as mortal. To the Athenians they were liars for claiming the birth of the gods on the island of Crete. The Romans and the Romanizing Greek writers remained hostile towards the Cretans due to the latter's resistance to Roman imperialism. Regarding Paul the Apostle, he was referring only to the Jews of Crete in his epistle to Titus.

CHAPTER 2

Titus 1:15-16; 2:1 ***Things are always pure to the pure; but to the defiled and unbelieving, nothing is pure, but both their mind and conscience are defiled. They confess to know God, but by their works they deny Him, being detestable and disobedient, and unfit for every good work. But you speak what accords with sound doctrine.***

— [OECUMENIUS] What then was the law given to the Jews concerning uncleanness? And we say, not because they were unclean did God legislate accordingly, but by this law cutting off much luxury and indifference among the Jews. For what is clean and unclean depends chiefly on the character of those receiving it. Since by nature all things are clean to those who do not examine too closely; but to those who are not such, all things are unclean, though not actually unclean. For only sin is truly unclean. [*end of the excerpt by Oecumenius A f. 185v; B f. 224v; G f. 314v*] —

but to the defiled. Therefore, impure things come from a defiled mind: just as for a person suffering from an illness, all things are unpleasant because of the disease.

but both their mind and conscience are defiled. No food is indeed impure, Paul says, but the mind and conscience of those people are impure, and their skepticism makes foods impure and useless.

They confess to know God. This is truly impure, for faith without works is dead. (James 2:26)

But you speak what accords with sound doctrine. But although these men are such, Paul said, you should nevertheless not become any less diligent, but do what is your duty and teach, even if no one obeys.

Exhortations which ought to be given to each according to their age.

Titus 2:2-5 ***Elders must be sober, honorable, self-controlled, sound in faith, in love, and in patience; likewise, older women must be respectful in behavior, not slanderers, not enslaved to much wine, teachers of what is good, so that they may train the young women to love their husbands, to love their children, to be self-controlled, pure, homemakers, kind, submissive to their own husbands, so that the word of God may not be reviled.***

Elders must be sober. For old age is mostly followed by slowness and sluggishness. This, therefore, corrects it.

be [εἶναι]. For the common expression is, "must be" [εἶναι δεῖ].

self-controlled [σωφροσύνη]. He basically says careful [Φρονίμους]. For self-controlled is, as it were, soundness, the salvation of the mind. For self-control would not have been sought

after by the aged in matters of immorality, as this is generally acknowledged.

patience. Paul rightly says that they ought to have patience. For irritability clings to old age.

— [OECUMENIUS] *likewise, older women*. Paul refers to the deaconesses.

Respectful. From this Paul means clothing. [*end of the excerpt by Oecumenius Π f. 173v; A f. 186r anonym; B f. 225r; G f. 314v*] —

behavior. From this attire, Paul says, they showed modesty and the fact of engaging in sacred services.

not slanderers. For from wine follows slander: and especially because the violence that comes of wine is hostile to weaker old age.

teachers of what is good. And how does it hinder women from teaching elsewhere? And we say that here it speaks about an exhortative speech addressed to household members, but there it is about sitting in public and speaking in the assembly. And that it has made them participants only of the teaching which is imparted at home is made clear by what follows.

so that they may train the young women. Paul is not speaking only about their daughters but of women in general, and for the younger to be subordinate to the older.

to love their husbands. This is the head of all duties that exist in the family, from which the rest arise.

to love their children. For she who loves the root will also love the branches.

homemakers. Paul says "homemaker", those who manage the household affairs. However, such guardians are concerned neither with their own nourishment nor with untimely departures.

so that the word of God may not be reviled. For if a husband were unfaithful, having a faithful wife, but not submissive and corrupt, the very faith would be slandered which such women have. Do you see that Paul writes this, having especially the care of preaching?

> **<u>Titus 2:6-8</u>** ***He also urged the younger men to be sensible; presenting yourself as a pattern of good works in everything, in teaching, showing incorruptibility, dignity, sound speech, and blamelessness; so that the opponent may be ashamed, having nothing evil to say about us.***

Do you see how appropriately Paul arranged it, appointing women as teachers of women and elderly women, and Titus himself to the men?

to be sensible. For nothing is so hostile to youth as the erotic love[1] [ἔρως] of the body.

presenting yourself as a pattern of good works. Let it be, Paul says, that your life is a common teaching and example to all.

in teaching. Providing common understanding. Therefore, offering integrity, familiarity, and a certain humility in teaching.

showing incorruptibility. That is, community and something like straightforwardness.

dignity. That is, not as a ruler, nor as one speaking to subjects, but gently as to children.

sound speech. Clearly, that of the doctrines. For when these are added to the teaching, he who opposes, whether the slanderer or the heretic, will be ashamed, finding no hold at all against us.

Concerning slaves, so that they themselves may also serve worthily of the grace of Christ.

Titus 2:9-10 ***Slaves, be obedient to your own masters with all respect, to please them in everything, not being argumentative or pilfering, but showing all good faith:, so that in everything they may adorn the teaching of our Savior God.***

Therefore, it is not proper to take slaves away from their masters under the pretext of virtue.

not being argumentative. Paul urges the observance of obedience and loyalty; for this is what most befits slaves.

they may adorn the teaching of our Savior. Rightly Paul said elsewhere, "As servants of God, not of men." (1 Corinthians 7:23 and Ephesians 6:6-7) Indeed, although you serve the master with goodwill, he says, the opportunity nevertheless begins with the fear of God. For if they are wicked, they bring insult to Christianity. “For the name of God is blasphemed because of you," (Isa. 52:5; Rom. 2:24) But those who do the things that have been said will fulfill the preaching, faithfully serving.

Titus 2:11-14 ***For the grace of God has appeared, bringing salvation to all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ; who gave***

himself for us to redeem us from all lawlessness and to purify for himself a peculiar people for his own possession, eager to do good works.

Then Paul also gives a reason why slaves ought to be such toward their masters. For he says that the grace of God has appeared, educating us. Therefore, since we have become pupils of God's discipline, how could we not owe it to act in a manner worthy of His teaching?

training us to renounce. The appearance of our Savior God, that is, the revealing in the flesh, not only freed from former sins, but also made us safer for the future. For, as it says, denying signifies great abstinence.

ungodliness and worldly passions. Paul speaks of ungodliness as the doctrines of the wicked, and of worldly desires as those both of the soul and of the flesh, and all those that simply do not lead us to heaven. And the term "*self-controlled*" does not only signify abstinence from bodily pleasures and their love, but also from every passion.

in the present age. For this age has the struggle, but the age that is to come has the rewards.

waiting for the blessed hope. Behold also the rewards. For nothing is truly more blessed than His revealing.

of the glory. For the second coming of Jesus will be with glory, unlike the first which was in humility.

of our great God. Where now are the inventors of impious doctrines, who assert that Christ is not God, or is lesser than the Father? For in this place the Apostle openly professes that Christ is even the great God. Truly great, he does not distinguish against some lesser god: by no means! but absolutely so great that no one greater can be understood by it.

a peculiar people. This is, different from others, abundantly beloved, having nothing in common with the remaining peoples.

eager to do good works. Do you see that even in our needs? *Eager*, Paul says, that is, going towards virtue with much excitement. For it was solely out of his own kindness that he freed us from the sins of old. And he accomplished virtue both for himself and for us.

Translator notes for Titus chapter 2.

1. erotic love [ἔρως]. The Greek word *eros* means a form of "love" that differs in sense than another common word in the New Testament for love. *Eros* means passionate, erotic, and romantic love while *Agape* [ἀγάπη] means unconditional, selfless, and divine love.

CHAPTER 3

Obedience to authority should be shown as applies to the meekness of Christ.

> **Titus 2:15-3:1-2** ***Speak these things and urged, and reproved with all authority. Let no one despise you. Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all people.***

with all authority. That is, with harshness. For since the characters of these men were harsher, therefore they say that they are rebuked sharply.

Let no one despise you, that is, let no one look down on you. Do you see how the bishop is to be both powerful and authoritative?

to be ready for every good work. That is to be ready and well-prepared.

to speak evil of no one. Even if he acts badly, even if he makes a mistake in something. For our mouth must generally be free from insult. "For you say, 'Why do you judge your brother?" (Rom.14:10" Why do you alter the judgment of God? For he calls the insult against his brother blasphemy.

showing all humility to all people. Both Jews and Greeks, and friends and enemies, and those who wrong you and those who harass.

> **Titus 3:3-7** ***For we were once foolish, disobedient, led astray, slaves to various desires and pleasures, living in hatred and envy, hated by one another. But when the kindness and love of God our Savior appeared, not because of works done by us in righteousness, but according to His own mercy, He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out richly upon us through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs according to the hope of eternal life.***

Do not reproach anyone, Paul says. For we too were evil, not that we still are. Therefore, since you were once such, and were saved by the grace of Christ, and not by your own works, how do you dare to reproach another? When were we such? When, he says, we were in error, when we worshipped idols. For it is clear how the Greeks live irreverently. For among them are adultery, fornication, murders, and shameful all-night partying [παννυχίδες]. And these they commit as if in honor of the gods.

kindness and love of God our Savior appeared. Through His incarnation.

not because of works done by us in righteousness. Not because, Paul says, we live so religiously as to urge him to become incarnate, but because God himself wished to have mercy on us, being unworthy.

works done by us. For we did not do it.

He poured out richly upon us. Which spirit? The one *whom*, Paul says, *poured out richly upon us through Jesus Christ*. He says that we needed great spiritual grace, so that not only might we be justified from past sins, but also become heirs of life; for this reason, *He poured out*.

by His grace. Of Christ, and of the Holy Spirit.

we might become heirs. He says, Let us become heirs of eternal life, which is now in hope for us. — So be it. Let us become heirs of eternal life, as we also hope.

> **Titus 3:8-9** ***The saying is trustworthy; and concerning these things I want you to insist on, so that those who have trusted in God may be careful to excel in good works. These things are good and beneficial to people; but avoid foolish disputes, genealogies, contentions, and strivings about the law, for they are unprofitable and vain.***

Since Paul spoke about future things, which were unclear to most, he adds, *The saying is trustworthy*, that is, true and certain to come to pass.

and concerning these things I want you. And about those things which have been said above and about these things. About which?

may be careful to excel in good works. That is, of widows, orphans, those who are troubled, those in need; not only with money, but

also with sincerity. These are the good things. To lead to good works.

but avoid foolish disputes, genealogies. Genealogies or concerning the Greeks, who were recounting the lineage of their gods. They say, 'such a one begot such a one'. Concerning the Jews, who do not assert anything, but resort to genealogies and from them hold great esteem. Abraham, they say, Isaac and Jacob are our ancestors. But they bring foolish things, that is, nothing beneficial. For what benefit is there to a sinner if Abraham is his father? Indeed, rather it will bring harm if, having come from these, they were made reprobate. Flee, and beware. How then does Paul elsewhere command that he should stop the mouths of those who contradict, if it is absolutely necessary to believe and to forsake? And we say: That it is necessary to stop the mouths of those who teach to the destruction of others: but when they contend against you not about dogma, yield and forsake.

for they are unprofitable. For, Paul says, they will have no good end.

Exhortations concerning the avoidance of heretical seekers.

<u>Titus 3:10-15</u> ***Warn a heretical man once or twice, and then reject him; knowing that such a person is perverted and sins, being self-condemned. When I send Artemas or Tychicus to you, make haste to come to me at Nicopolis; for I have decided to spend the winter there. I have earnestly sent Zenas the lawyer and Apollos, so that nothing may be lacking for them. Let our own also learn to devote themselves to good works for necessary needs, so that they may not be unfruitful. All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.***

— [OECUMENIUS] And elsewhere Paul says, "May God not grant them repentance." (2 Tim. 2:25) How then does he here order to cease? There he speaks about correction for those who have hope; here, however, about those suffering incurable diseases. [*end of the excerpt by Oecumenius R f. 300r*] —

being self-condemned. For Paul has no defense to offer, saying, "No one told me; no one advised me." Being self-condemned means either being without defense or being condemned by oneself and one's own conscience.

make haste to come to me. Why indeed, having established Titus in Crete, does Paul call him back to himself again? In order that he may be better structured and may advise on what is to be done. Nicopolis is a city of Thrace.

— [THEODORET] *at Nicopolis*. Nicopolis is in Thrace, and it borders on Macedonia. It is therefore clear that Paul wrote the Letter at that time when he was staying in Macedonia and Achaia. [*end of the excerpt by Theodoret PG 82.869b*] —

I have earnestly sent Zenas the lawyer. Experienced in the Jewish laws. Yet these had not yet been entrusted to the Church. But *Apollos* was a certain great man, both learned and mighty in the Scriptures.

so that nothing may be lacking for them. In every abundance, provide for them, perhaps with food and clothing.

Let our own also learn. The statement concerning teaching, or concerning instruction, as if Paul said: They themselves showed themselves to be generous towards those in need, and let them draw them to themselves, whether they are in need of teaching or of necessities.

so that they may not be unfruitful. For Paul wishes to benefit those who give rather than those who receive.

Greet those who love us in faith. Or it means those who love him, generally the faithful. And the phrase "*in faith*," as through faith.

Finished, with divine help, of the Epistle to Titus.

It was written from the city of Nicopolis in Macedonia to Titus, the ordained bishop of the first Church of the Cretans.

COMMENTARY ON PHILEMON BY OECUMENIUS

COMMENTARY BY OECUMENIUS

ON THE EPISTLE TO PHILEMON

HYPOTHESIS ON THE EPISTLE TO PHILEMON

Paul sends this from Rome; and the cause of the letter is this: Onesimus, the servant of Philemon, fled; and having gone to the apostle Paul, he was instructed by him, and became useful to him in ministry. Therefore, Paul writes to Philemon about this, praising Onesimus, so that he may receive him sincerely, and no longer have him as a slave, but as a brother. He also urged him to prepare a welcome for him, so that if he comes, he may find a place to stay. And thus, he completes the letter. It is noteworthy that this Onesimus was also deemed worthy of martyrdom in the city of Rome, at that time under the authority of Tertullus the governor, having endured the breaking of his legs as to undergo martyrdom.

THEODORET

Philemon was a remarkable man, a Phrygian by birth, and his city was Colossae; he was faithful in character and shared in the needs of the saints. Onesimus, a slave of Philemon, ran away, having stolen from him. Onesimus, coming to Rome to Paul, was

instructed by him and, having been baptized, became remarkable even while Paul was in chains. Paul sends him back to Philemon, having made this letter a recommendation for Onesimus. Some say that this letter should not be counted among the other epistles because it concerns a trivial matter. But see how many useful things come from it! First, it teaches us to be earnest even about trivial matters. Second, that if a slave has returned so boldly, those who are free should not despise them. Third, that it is not fitting, under the pretense of holiness, to separate slaves against the will of their masters. Fourth, that we should not be ashamed of virtuous slaves, especially when Paul calls Onesimus his child. How then could such a letter, containing so much benefit, not be counted among the others?

The Epistle to Philemon by the Apostle Paul

Philemon 1-3 ***Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow worker, and to Apphia our beloved, and Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ.***

Paul, a prisoner. Immediately from the opening words he instructs the master not to shame the servant. For all things, even chains, are good for Christ. And that it is right for grace to be given to the prisoner for Christ.

and Timothy our brother. Paul includes Timothy as a partner in the supplication.

to Philemon our beloved. If beloved, he will grant favor; if a coworker, Paul will not put the servant to shame in the service of

the preaching. Onesimus, having been given, will also fulfill the work of the master Philemon.

and to Apphia our beloved, and Archippus. Perhaps Apphia was the wife of Philemon, and Archippus. But see the humility, for it also urges these to join in the supplication.

our fellow soldier. If a fellow soldier, Paul also struggles in this. This is the one about whom he writes to the Colossians: Tell Archippus, "Take heed to the ministry which you have received." (Co. 4:17)

and to the church in your house. Paul invites the whole household, and slaves.

Grace to you. How then will the grace of God be with you? If you also forgive those who owe you. How then is peace? If you are reconciled to the servant.

The praise of Philemon and a thanksgiving on his behalf.

Philemon 4-9 ***I always thank my God, making mention of you in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all the saints; that the fellowship of your faith may become effective, in the knowledge of every good thing that is in us for Christ Jesus. For we have great joy and consolation in your love, because the hearts of the saints have been refreshed through you, brother. Therefore, having great boldness in Christ, I am commanding you what is proper, because of love, I urge you, being such as Paul the aged, but now also a prisoner of Jesus Christ.***

If ever *I* make *mention of you*, I always do, *I give thanks to God* for you. Why? *Hearing of your love and faith*, he says. Do you see that Paul does not immediately seek favor from the beginning?

hearing of your love. which, if it were not great, would by no means be heard from Phrygia all the way to Rome.

that the fellowship of your faith. It unites him to himself, just as if he said: Fellowship of faith is that which makes one and common. But why do you give thanks to God? So *that the fellowship of your faith*, Paul says, *may become effective*. But how will it be effective? If it proceeds to every work of virtue. Blessed Paul interprets himself. But how will it be *effective*? By this, that you have *the knowledge* and accomplish *every good thing*.

that is in us. Paule says that which is now also in us. (Matt. 25:40)

for Christ Jesus. For whoever does good to someone, does it to Christ, especially to the saints.

we have great joy. Not only, Paul says, did we rejoice, but such was the pleasure that it even brought us comfort while in bonds.

because the hearts of the saints. Consider that when Paul wishes to say: 'If you show kindness to others, much more so show it to me', he does not say it exactly like that, but in a somewhat more fitting manner. For he knows that the memory of favors shown to others makes those whom we urged more inclined to help us.

have been refreshed through you. For, Paul says, they find rest in your love. They rest because of you. Since you are such toward the saints that you even strengthen them, I have confidence in commanding you: since I have confidence because of Christ in commanding you something that is beneficial; for this is what 'to command' [ἐπιτάσσειν] signifies. However, I said 'to command' not because I dominate you, but because of the love by which I both love you and am loved by you; indeed, I seem to command, but I do not command. For if I seem to command out of love, I do not command, but rather I ask: thus, he says, I magnify the matter.

Paul. And this alone is sufficient to persuade,

the aged, but now also a prisoner of Jesus Christ. Do you see the motives for persuading?

Recommendation of Onesimus, a runaway servant, and an appeal on his behalf, who has been saved through faith.

Philemon 10-14 ***I therefore appeal to you for my son Onesimus, whom I have begotten in my chains, formerly useless to you, but now indeed useful both to you and to me, whom I have sent back. I appeal to you to receive him as my very heart: whom I wished to keep with me, so that he might serve me in the chains of the gospel on your behalf; but I did not want to do anything without your consent, so that your good deed would not be forced but voluntary.***

Paul mentions Philemon first, praising the servant as a beloved child, because he says he also baptized him. For this is the one, "*I have begotten while in my chains*." Therefore, having calmed Philemon's anger through these things, he thus gives the name *Onesimus*.

formerly useless to you. For Paul knows that the acknowledged sin is to extinguish the master's anger.

but now indeed useful both to you and to me. If such faithfulness is useful to Paul, who demands so much, it is clearly also useful to Philemon.

whom I have sent back. To hand Onesimus over to the master, rather extinguished his anger.

to receive him as my very heart. What do I mean by "*receive him*"? Receiving this one, you will receive my own very *heart*. Thus he says, I love him as one calls him his own *heart*. And "*receive*" means to accept with love.

so that he might serve me in the chains of the gospel on your behalf. Do you see that Paul has brought the master to the very place, little by little? For he says that *he serves me on your behalf*. Here he shows that he wishes what is more advantageous for the master. For if you say that you ought to serve, and he does this instead of you, the benefit is yours.

in the chains of the gospel. In chains for the sake of the Gospel.

without your consent. This especially softened the matter itself, because Paul did not do something so necessary for himself without his consent.

so that your good deed would not be forced but voluntary. Paul did not say, "By force," but, "would not be forced;" as if he had said, "I knew that even against your will, forcing Onesimus on you, I would not cause you pain. But so that it may not seem to be done by force, I was not willing," he says.

Philemon 15-20 ***For I suppose that for this reason he was separated for a while, so that you might have him back forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, how much more to you, both in the flesh and in the Lord. So if you consider me a partner, welcome him as you would me. And if he has wronged you or owes you anything, charge that to me. I, Paul, write this with my own hand—I will repay it—to avoid saying to you that you owe me your own self as well. Yes, brother. May I enjoy refreshment in the Lord; refresh my heart in the Lord.***

Since Onesimus has changed his mind from being a wicked one, he himself turns it to the doubtful, as if Paul said: For perhaps he fled for reasons of caution.

for this reason he was separated. With a euphemistic name, Paul called it separation, so that the memory of the separation would not provoke the master. Then he also limits the time, calming the anger, or he speaks in terms of a season of the year.

so that you might have him back forever, you have, that is, you receive.

But more than a slave. Do you see that escaping brought many benefits? For instead of an hour of escape, you have an eternal one. (For the escape is but one hour compared to eternity.) And instead of a worthless slave, you have received *a beloved brother.*

how much more to you. If to me, much more to you, even in worldly services. For this is "*in the flesh*." And in spiritual matters. For this is "*in the Lord*."

So if you consider me a partner. That is, if you think and wish the same things as I do.

welcome him as you would me. Wow, how great is the magnitude of those words!

And if he has wronged you. Paul did not say, "He stole," but the verb is cut short. He says he *wronged or owes*.

charge that to me. For it was likely that they themselves had consumed together the things that had been stolen, and Paul says, "*charge this to me*," that is, charge these things as a debt to me, let the obligation be held against me.

I, Paul, write. He wrote with spiritual grace, as if he said, But for safe keeping, that I will repay the debt, I have made the letters with my own hand.

to avoid saying to you that you owe me your own self as well. So that Paul may not seem to insult Philemon by not daring to appeal to him openly on behalf of the runaway slave (for this would show Philemon to be somewhat harsh), it shows that Paul is also very confident in Philemon. For he says not only your own things, but also yourself you owe to me.

Yes, brother. Again, from what is pleasing it advances to what is serious. "*Yes*," he said, "*brother*." What? Accept it yourself. I will take advantage from you in things that are according to Christ.

May I enjoy. That is, I delight in your excellent works in the Lord. May I see you growing rich in all spiritual blessings.

refresh my heart. Paul says, Refresh my love for you for the sake of Christ.

> **Philemon 21-25** ***I wrote to you, confident in your obedience, knowing that you will also do more than I say. At the same time, prepare a lodging for me; for I hope that through your prayers I will be granted the opportunity to come to you. Epaphras, my fellow prisoner in Christ Jesus, sends you greetings, as do Mark, Aristarchus, Demas, and Luke, my co-workers. The grace of our Lord Jesus Christ be with your spirit. Amen.***

confident. Paul said, "You do this not for me, but for Christ."

confident in your obedience. I did not write to you as one commanding or stubbornly dealing with you, but having confidence *in your obedience*. Whom would these things not soften, even if he were made of iron?

knowing that you will also do more than I say. Paul said this, persuading Philemon in every way to accept Onesimus, if not for

any other reason, then at least so as not to destroy his own reputation if he had any with the Apostle.

prepare a lodging for me. Paul says that he did not write only because of Onesimus (for Philemon would have said, if not for himself, that I was not worthy of even a word), but also for this reason, Paul says, that you might *prepare a lodging for me*. And Philemon was even afraid that if he did not receive Onesimus, the Apostle would come and it would be known that he had been disobedient.

for I hope that through your prayers. Great indeed is the power of prayers, and great also is the humility of Paul, because he was in need of those prayers.

Epaphras, my fellow prisoner. This man was sent from the Colossians to Paul, as it is clear that Philemon was from Colossae. Epaphras is called a fellow prisoner, indicating that he too was in great distress. Moreover, this also honors him; for Epaphras was indeed a fellow prisoner, whereas this one did not even show kindness to Onesimus, who was a prisoner for the Lord.

Aristarchus, Demas. About this, Paul wrote to Timothy, "Demas abandoned me." (2 Tim. 4:10)

— [PHOTIUS] They say that this Demas again turned away to Hellenism and became a priest of idols. [*end of the Photius excerpt*] —

— [OECUMENIUS] And if that was at first, now Demas has repented. But if later, after these things he became negligent. [*end of the excerpt by Oecumenius*] —

Luke. The last became first. For if in the second letter to Timothy he says, Luke is the only one with me. (2 Tim. 4:11) And Paul calls them *co-workers*, showing that these also, he says, are encouraging you with me.

“Finished, with divine help, the Epistle to Philemon.”

Written from Rome, through Onesimus the servant.

Oecumenius is a Greek Early Church Father of the 6th century who wrote commentaries on the Acts of the Apostles, Paul's Epistles, the Catholic Epistles, and the book of Revelation. Many scholars today do not agree that the Oecumenius who wrote the commentary on Revelation is the same one who authored the other commentaries, and they refer to those other commentaries as being "Pseudo-Oecumenian". Though I am not majorly dogmatic about the authorship, I do hold to the tradition that it is the same Oecumenius who authored all of the commentaries. I explain my stance in the introduction of the book, but ultimately, I leave it up for the readers to decide.

As for the commentaries on Paul's Epistles, Oecumenius wrote these commentaries in the form of a catena instead of the typical Bible commentary of commenting on the Scripture text based upon his own insight and creativity. His catena on the Pastoral Epistles and Philemon is a compilation of excerpts from multiple Early Church Fathers such as Gregory of Nyssa (335-395A.D.), John Chrysostom (died around 407A.D.), Theodoret of Cyrus (393-457A.D.), Cyril of Alexandria (died around 444A.D.), Photius of Constantinople (810-891A.D.), and Oecumenius (6th century) himself .

The commentaries by Oecumenius have been held in high esteem throughout the centuries. Great theologians such as Cornelius a Lapide quoted him throughout his own commentaries. As for me, I place great value upon all of his commentaries because he does an excellent job providing clear and well balanced interpretations of the Scriptures, which has been my main motivation for taking on the work of translating his commentaries into English so that more people can read and benefit from his commentaries on Scripture the way I have over the years. Lord willing, I will continue this labor of love by translating as many of his Bible commentaries as I can. I have also translated and published the commentaries by Oecumenius on the Catholic Epistles and the Epistle to the Hebrews.

John Litteral is an editor and author of over 20 published books. He is the editor and author of the Early Church Fathers Study Bible, A Complete Comparison of the Four Gospels, English translations of the Glossa Ordinaria and Patristic Bible commentaries, three books on the Illuminati, etc.